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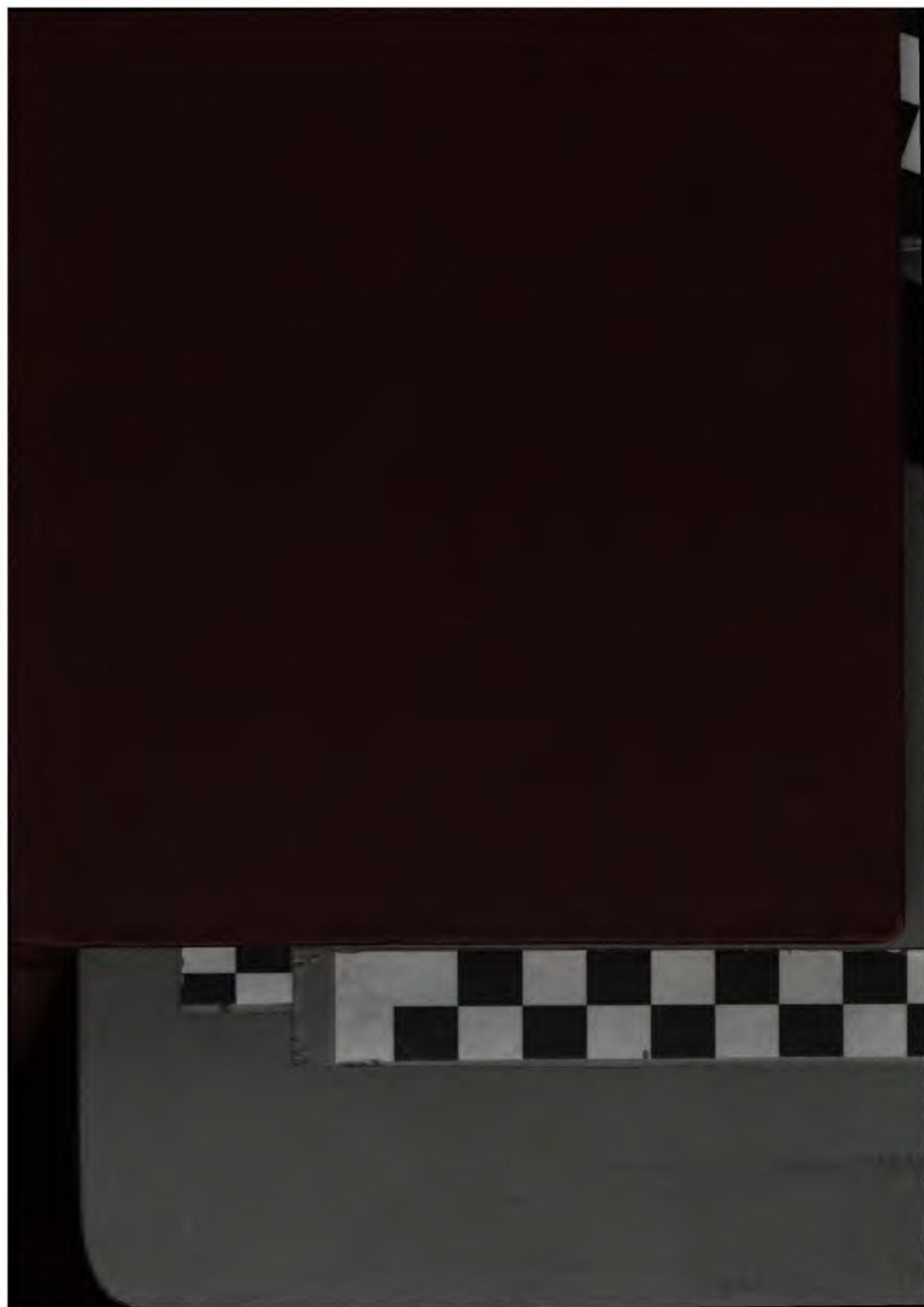
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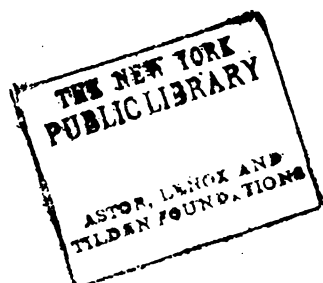
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HAH
STRAK



Augustus Fraher

A TRIP TO THE

Windward Islands;

OR

Then and Now.


By

D. AUGUSTUS STRAKER,

Author of the "Life and Times of Touissant L. O'Verture,"
and "The New South Investigated."

DETROIT, MICH.:
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This Book is Dedicated to

MY MOTHER

In grateful recollection of her sole
maternal care.

THE AUTHOR.

BENEFIT OF TRAVEL.



*“ In various knowledge to instruct my youth,
And conquer prejudice, worst foe to truth,
By foreign acts, domestic faults to mend,
Enlarge my notions, and my views extend.”*

—Lord Lyttleton



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END.

INTRODUCTORY.

These pages are written with a view only, of causing investigation, and reflection upon the condition of our little neighbors, the West India Islands. Like a brood of chickens, they nestle near us, and would seem to demand our attention, and protection when needed. Their contiguity to our shores, places them in relation to the continent of North America as the arms to the main body.

Our recent war with Spain has placed them more conspicuously than ever before, in an interested relationship with the United States. Of late more than usual and ordinary interest has been awakened concerning these islands, and although the Windward Islands, of which we especially treat in these pages, mostly belong to Great Britain, yet they are a part of the cluster known as the West Indies, and their condition—although not like Cuba and Porto Rico under Spanish rule, nevertheless on account of our recent new relationship with the Spanish colonies of Cuba, and Porto Rico—awakens inquiry concerning the entire group, and their future relationship with the United States. The Ethnologist, the Philosopher and the Statesman all, are seeking to inquire about the habits, customs and capacities of these people. The Monroe Doctrine only has kept the question in abeyance for these many years. This doctrine now modified and expanded in construction, in the language of David Dorchester, D. D., in an article in the January number, 1899, of the American Monthly Review of Re-

views, brings "the United States face to face with a new problem thrust upon her by the issues of the late war. Hitherto she has been content to live within herself, husbanding for the benefit of her own people the higher life her institutions have developed. Recent events call upon her to disseminate her best gifts in 'regions beyond,' and to share a part directly in the uplift of needy outside populations. Shall she establish colonial and protectorate relations over the weaker people thrust upon her? * * * *

"Who shall say that the United States, peopled from Europe, and sharing in her civilization in an even higher degree, is not also called to the same worldwide responsibility?"

It is to be augured from such sentiments, that our future relationship to these islands will be that of a protector, if not a governor.

After centuries of struggle under the iron heel of Spanish tyranny and misrule, bordering on savagery and barbarism, the Republic of the United States is the first sovereign power to exercise the higher law of human rights above international code, and emancipate a struggling people from an unparalleled thralldom, both civil and physical. Disregarding precedent, or the letter of the law, with our blood and treasure we have added a new page to international obligations, we have fixed a beacon light in civilization, which for centuries will not become dim, and its light will shed glory, make clear human rights and secure justice between the strong and the weak for ages to come. No more "might over right" shall prevail; but the principles established by the forefathers of our Republic will receive our protection, whenever or wherever needed. This is American destiny. Some may view with alarm what may be termed expansion of our territorial possessions. Nor does the writer advocate such for the reason of possessing ourselves of distant lands, save only as commerce and protection shall demand; but nevertheless the following pages



TROPICAL PALMS AND COCOANUT TREE.



will inform concerning the condition of the people so nearly a part of us, as to make some inquiry concerning them not altogether unprofitable. This is not imperialism nor paternalism. It is simply foresight. Our commercial relationship with the West Indies will take on a new phase in the near future. But, as the reader will observe, these pages do not seek to thrust relationship, commercial or otherwise, with the West Indies upon the United States, but only describe a condition among these people which the philosopher of history will not deny, will bring about a change of masters soon. Local self-government is the cry of the nineteenth century, and will be the consummation of the twentieth. From the time of the Netherlands, to home rule in Ireland, the struggle has been going on. William the Silent of Orange, Garibaldi, Parnell and Gladstone, have been raised up for such work. The development of mankind is the question of the hour.

The objection held by the writer to annexation of territory to the United States is distance without adequate profit. The Philippines and our future relationship with these people present different and distinct reasons than those for a closer relationship with the West Indies. Indeed, it is with no purpose to urge either annexation or conquest, that these pages have been written. A careful review will show the reader that the tendency in the Windward Isles of the West Indies is, to Confederation or Home Rule. Even in such a condition shall we not need know more about them, their resources and their benefits. It is with such a view the following pages have been written and are presented to the public.

AUTHOR.

CHAPTER I.

A TRIP TO THE WINDWARD ISLANDS—VIEWS AND
OBSERVATIONS OF THE PEOPLE AND THEIR
CONDITION.

On April 1st I started for Detroit on the Grand Trunk Railway for the West Indies, the place I took steamer for the West Indies, the place being Bridgetown, the chief town of Barbadoes.

I secured passage on the Steamer "Madiana," one of the Quebec and Montreal line. She was beautifully and commodiously fitted out, and the accommodations are as complete as any I have ever seen. Her most critical in taste. Her captain, Robert M. M. M., was a gentleman, and a capable officer, and the most orderly I ever witnessed.

She rode out of New York like "a thing of life," and in a few short hours, the beautiful mansions, the lofty church steeples, the tall and grand places of business, the beautiful parks, and the trees of Manhattan Island, were out of sight, and again I began to contemplate and introvert the recesses of my memory of twenty-eight years ago, when I departed these islands for the United States.

Neptune soon called a halt upon all reflections, and I soon was called upon to pay tribute to the sea king. Sixteen other passengers were also called upon to pay like tribute, and soon found themselves in that human lot and condition, so tritely described as "a fellow feeling makes us wondrous kind." I know of no other situation which so levels mankind as "sea sickness" save the grave.

I soon became acquainted with most of the passengers,

who accorded me every courtesy and politeness, notably Frazer Gluck, of Buffalo, N. Y., a prominent and talented jurist to whom I was especially indebted for defeating old Neptune in his nefarious designs upon me, by a counter-march of effective medicine against sea-sickness. This gentleman and wife, the embodiment of polite manners and kindness, soon caused me, by their treatment, to feel that "skins may differ, but affection dwells in black and white the same."

Soon the anxiety to know with what speed we were reaching our respective destinations, overtook all passengers alike, and our desire was gratified by daily bulletins of the miles made, which were posted in the lower cabin at the foot of the stairway of the charming steamer. The days and evenings were spent in conversation, singing, storytelling, and music played on the piano, or guitar, by those who could do so. A more beautiful scene than that displayed by the beautiful ocean is inconceivable. The varied hue of the waters, passing from light to deep blue, green and other colors in a manner displayed nature's kaliedoscope.

ST. THOMAS.

On the fifth day from our departure from New York we reached the Island of St. Thomas.

St. Thomas is one of the Danish West India possessions. The scenery of this island, as displayed by nature's hand, is beautiful. A long line of undulating mountains, stretches along the entire island, at the back of the town, which makes a bas-relief to the picturesque houses, of white stone, with red painted roofs, situated at the foot of the mountains.

These mountains are covered with a dark purple foliage, tinted with gold, the result of the reflection of the sun's rays through the mists arising therefrom. The mountains

are of great height, and covered with a green foliage of tall trees, which grow along their sides even unto their peaks.

The houses which skirt the foot of these mountains are of white stone, their roofs painted red, and the window-blinds green. Some houses, chiefly those of the peasant class, are of wood, others are built of stone. The streets are narrow, and but little commercial activity is seen. Many of the store-keepers are colored men. Some have accumulated wealth; but the majority are poor. There is one small printing press in the island, owned by a colored man; also a weekly journal, published by him. Everything seems yet primitive. But few white people are on this island, and these are engaged in business as merchants and store-keepers. The manufacture of bay-rum is a principal industry. The sugar cane is somewhat planted, but as a staple-product is fast declining.

The language of the natives is said to be an admixture of the African language and the Irish. This latter class of people is said to have emigrated from England to St. Thomas during the reign of Charles I. of England, and during Cromwell's revolution, at which time they were driven in exile from Ireland.

The working classes are engaged either as stevedores, field laborers or small vendors. A large class is also to be found idle, lounging about the wharves.

Noticeable among the structures of this island are two ancient looking buildings, named "Blue Beard" and "Black Beard," situated high upon the slope of a mountain. These structures are said to be castles to which pirates in olden days repaired with their booty, captured from vessels plying these shores. The castles have a formidable appearance and bespeak the history given them.

On our arrival at this island, the sight that first presented itself was that of numerous small crafts, manned by colored men, old and young, bearing in them women with

their wares of beads, shells and other curiosities, which they sought to sell to the passengers, on board of the steamers, and other vessels arriving in port. Others of these small boats were used to convey passengers to the shore, who desired to visit the island. The most singular feature of labor in this island, is the working women, who are employed in greater number than the men, in loading vessels with coal. Hundreds of this class of laborers are to be seen in gangs of fifty, with their gowns drawn up, and girded about their waists, leaving the calves and their feet bare. They are barefooted, and carry heavy loads of coal from shore to some one or more of the steamers anchored in port. They are a strong, healthy-looking set of people, joyous in their mood, as heard in their songs while working.

A few colored men hold positions of responsibility in this island, and are of great intelligence and learning. The sight of a dozen or more men, all speaking in lusty tones, at the passengers on deck, pleading for patronage at various prices, during which all sorts of strange expressions are heard, is both remarkable and interesting.

Wages are low; twenty cents per day are paid field-hands. Stevedores, a more fortunate class, by reason of their skill in loading and unloading vessels, are paid one dollar and upwards per day. They contract for the work, and manage it themselves, having no overseer of the white race, as is so frequent elsewhere. In conversation with several well informed colored men, I found great discontent, as to their condition in the island. The small opportunity for advancement in industry, the little with which they have to do with government, and the general stagnation in everything, produce an unrest. A very great desire to see the island annexed to the United States was generally expressed by several with whom I conversed.

Education is very general among the people of all classes, and conditions. It is by law compulsory, and any

parent charged with failing to send his or her child or children to school is, upon the third conviction, sentenced to imprisonment, and fed on bread and water for forty-eight hours. The first and second offense being punished by fine.

The police force is comprised of colored men, save the chief, who is a white man. The soldiery, eighty-four in number, are garrisoned at St. Christian, the chief town of St. Thomas. The habits of the people seemed to be that of an honest striving class. I saw no one drunk, during my stay on shore, although "grog-shops" were numerous. In illustration of the little care bestowed on the island by the Home Government, I was told that thirteen lamps for lighting the town had been granted, and was gratefully received as a munificent gift, from the Home Government. "Oh," said my informant, "that we were cared for, as the inhabitants of towns are in the United States, by the States."

Among the men of prominence and learning in this island, may be mentioned Charles Edwin Taylor, M. D., F. R. G. S. (colored), and author of "Leaflets from Danish West Indies," and "Jumby Hall," an interesting story of slavery in St. Thomas, and its social features.

ST. CROIX.

Leaving St. Thomas, we next reached St. Croix, more commonly called Santa Cruz. This island is also of great natural beauty in scenery. Its numerous trees present a sight pleasant to the eye. It is well cultivated; large plantations of sugar cane, bisected by roads of travel, extend far into the interior, and along the sides of these plantations are to be found for miles in extent, the cocoanut trees, guava, banana, and other fruit trees, also the palm tree.

Men and women coming from the country into the town are to be seen along the roads walking rapidly; the women generally carrying some burden on their heads, which,

situated on a small pad of cloth, on the fore-front, and sometimes without this balance, is carried with great agility, moving incautiously from side to side of the road, talking and laughing, without fear of displacing the same. The people are courteous in manner, and especially polite to strangers; the men bowing their heads, and the women dropping a courtesy as you pass them. The men are to be seen usually with a short stick, or a piece of sugar cane, in their hands, while the women carry heavy bundles of clothes, or other loads, such as of fruit and vegetables. Many of the women are clothes-washers; they carry on their washing frequently at the side of a road in a small stream of water, in which is to be found, or is placed, a large rock, upon which they beat furiously the clothing, as a method of cleaning them. They are then rinsed on the banks of a river of fresh water, and are subsequently laid on the sand of the seashore, if near thereto, where the tropical rays of the sun cause them to become as white as snow.

Santa Cruz is the birthplace of the famous colored pugilist, Peter Jackson. He left the island when a youth as a sailor boy in a vessel bound for Australia. He returned to his native shore a few weeks prior to our reaching there. He is spoken of as of most polished manners, and refinement. In his good fortune, he remembered his poor relatives, and purchased small but comfortable homes for them before leaving for England, his future home. His fame is world-wide as a pugilist of skill and ability. He is generally well informed on the topics of the day, and in general literature.

Like St. Thomas, the colored population of St. Croix is largely in the majority. These people are poor, and are not very active in industry, yet there are several colored men of fair means. These are intelligent and courteous. Sugar manufacture is also a staple product of this island.

A feature of this island at landing, which repeats itself at every other island we reached, is the small boy-divers. Anchoring in port, a dozen or more of small colored boys, in small boats, and in a semi, often wholly, nude condition, are to be seen begging for a penny. All sorts of humorous but respectful sayings would introduce their plaint—such as the "Sun shines every day, master;" "God loves a cheerful giver," and the like. On throwing a coin in the deep blue water at the side of the vessel, a boy would dive, frequently to a depth of twenty or more feet, and in the twinkling of an eye return to the surface with the coin in his mouth. Great scrambling is carried on for the coveted prize, and this business is engaged in for hours during a day, and under a tropical heat of nearly one hundred degrees Fahrenheit.

This engagement affords much sport for passengers, who cast many a coin into the waters to see the boys perform marvelous feats of diving, while affording assistance to the poor boys, who can find but little on shore to do to earn a penny. The larger boys are given to begging from strangers on arriving on shore.

ST. MARTINS.

We next reached St. Martins. It is divided into two parts, known as the Dutch and French settlements. The population is estimated at about two thousand persons.

The staple product of this island is salt. It is produced by conduits from the ocean into the town, emptying into small or large ponds, which, when filled, are dammed up, and the salt water received from the sea allowed to evaporate, leaving a deposit of salt. It is then collected and put in barrels, and shipped principally to New York, where it is sold for pickling and other purposes. Great quantities are shipped yearly.

The Government of this island comprises three persons appointed by the Home Government. These are the

Executive, Legislative and Judicial departments of the Government. From the Judicial Department an appeal may be taken to the Home Government. This form of government is very unsatisfactory to the people, and a demand for representation through the elective franchise is being agitated.

A few sugar plantations are to be seen, but the manufacture of sugar is, as in nearly all of the other islands, on the decline.

The mineral resources of this island are very great. One of the passengers of our party, a civil engineer and mineralogist, Captain Smart, found quantities of magnese-ore on the island. Since my return to the States, I am informed, a syndicate of New York gentlemen has been formed to develop said mines. Indeed, capital may be profitably employed in developing the resources of these islands generally. Cheap labor is easily obtained, and the people are willing to work. Wages are from forty cents to one dollar per day. Crime in this island is said to be rare. A boy of sixteen years of age informed the writer that he had never heard of a murder committed on the island during his life.

St. Martin is a quaint, ancient-looking place with but one street, and no pavements. The houses are in a dilapidated condition, and mostly small. The huts of the peasant class are in worse condition than those among the Negroes of like condition in the Southern States.

The industry of the island, save the salt production, seems to comprise a few hucksters, seated along the streets, selling candy and peanuts. A fish market is situated on the ground, or on small stools or benches, on which the fish is placed for sale.

The beasts of burden are chiefly donkeys or small ponies.

A principal feature of the island is the abundance of

tropical flowers of dazzling hues, chiefly red, which are to be seen everywhere. No hut is without its flower trees in front, or in the yard of the dwelling. There seems but little activity among the people. The whites, who are but few in number, seem as listless as the natives. The fruits of the tropics are to be found here, as in the other islands, but not so abundant.

The religion of the people is Roman Catholic and Methodist. Education is carried on in the most primitive style.

ST. KITTS.

Our next arrival was at the Island of St. Kitts. This is one of the most beautiful and thrifty of the Windward Islands. The people are a well educated, intelligent and cultivated class. A majority are of the colored race, many of whom are wealthy and industrious.

As it appeared from the steamer's deck, the island, with its large cane-field plantations of yellow squares, its vegetable patches of green cereals, its fruit trees, and its palms, seemed a veritable large boquet of varied assortment.

The houses are larger and of more substantial appearance than those of any of the islands aforementioned. There is greater commercial activity here than seen elsewhere. On the wharf numerous hogsheads of sugar are to be seen, ready for shipment. Large crowds of laborers congregate there, and the competition for employment is active.

There are many plantation owners among the colored people, also merchants of merchandise and other goods. The principal place of refreshment for the public is the "Bon Marche," kept by Augustine Mondesire, an active intelligent and industrious young colored man, who is looked upon as one of the representative colored men of the island. He is well versed in public affairs, and takes deep interest in the welfare of his people.

The Government Botanical Garden and the Public Park are places of resort. These grounds are nicely laid out, and are well filled with trees and flower plants, indigenous to the tropics. They present a brilliant and delightful scene with their evergreens or bright hued flowers.

In the Public Park is a large Banyan tree, whose branches cover many feet, and under whose foliage, a pleasant resort is found during mid-day, when it is hottest. It is true these places are primitive, when compared to our own beautiful "Belle Isle" in Detroit, Michigan; nevertheless, they show much taste in horticulture.

Colored women, gaily dressed in their turbans of Madras of varied colors, and shaped fantastically, are to be seen under the shade of the Banyan; also pretty children, with their nurses, sporting among the shrubs and flowers. These present an entertaining and interesting scene.

The island is divided in two parts. The lower part is called Basseterre, the upper is the portion formerly occupied by the French. The fruits of the tropics abound in this island, and may be obtained for small price. A "hand" of bananas can be bought for a sixpence, and we bought twenty-five green cocoanuts for threepence, and a dozen pomegranates for the same price.

The people are hospitable in the extreme. The two races, white and black, live harmoniously, and a greater social intercourse than is general is to be found among them.

The peasant class engage largely in fishing as a living. Small crafts of fishing boats dot the waters for a great distance from the shores, and much fish is caught. The flying-fish,—so called, because of its methods of flying some distance in the air, when arising from the water, and pursued by larger fish,—is abundant in these waters. These

fish furnish a cheap diet for the poor, being caught in large quantities, and sold sometimes as cheap as one cent a piece. They are also used by the upper classes, who delight in them as a great phosphorous diet and healthful to the system.

Among the prominent colored men of the island may be mentioned the Hon. F. P. Latouche, who, although a native of Dominica, is a resident in St. Kitts. He is by profession a lawyer, and has achieved great distinction, both in his profession and as a representative in public affairs. He rose to the eminence of acting Chief Justice, and fills the position at present of Provost Marshall of the Island of St. Kitts. He was once member of the Legislative Assembly of Dominica, Commissioner for revising and compiling laws of Dominica, member of the Legislative Council of the Leeward Isles, and Solicitor and Attorney-General respectively of said isles; also Crown Superintendent of the island.

He is about sixty years of age, of middle weight and height, of dark brown complexion, courteous, and of refined manners, a good conversationalist, and easily approached.

St. Kitts is one of the British possessions. It has a good harbor, and many vessels from foreign ports touch there.

The soil does not appear to be good, but yet yields well under cultivation. The staple produce of the island is the manufacture of sugar. This production is on the decline, as in other islands, and little employment of field hands is obtained. Many of the landed proprietors live in England, having their estates managed by agents or overseers.

The necessity for luxurious and high living in England, as well as the great amount of expenditure in managing these estates by hired agents, demand a large income. The reduction in the price of sugar, through the introduction



BON MARCHÉ!
ST. KITTS, W. I.



of beet-root sugar, has greatly diminished the earning power of these estates, so that many have of late been thrown in Chancery, as insolvent. This has reduced wages, and brought on great discontent among the field laborers, a condition which resulted since my return, in a severe riot among the working classes, who burnt the cane fields and houses of the planters and merchants of the island, and were only stopped in their work of devastation by the intervention of the marines, from one of her Majesty's ships in port, whose captain landed a portion of the crew, at the request of the Governor, and soon put an end to the riot; but not until great damage was done to property and several lives lost. The dilatoriness in putting down the riot, I am informed, caused much public grievance and disapproval, and complaint against the Governor was lodged at the Home Government.

NEVIS.

We touched next at Nevis, a small island not more than an hour's ride from St. Kitts. This place is somewhat unpretentious in its make-up, save its mountains, which tower thousands of feet above the level of the sea, like those of its sister Island St. Kitts. Its historical note arises from being the birthplace of the famous revolutionary hero, statesman and financier of the revolutionary period of the United States, Alexander Hamilton. His historic fame, in assisting in shaping the Declaration of Independence of the United States, in which his celebrated writings and essays, so lucidly declared in the "Federalist," are so well known as to need but reference to arouse a proud recollection of his life in every American and West Indian student of the early history of the American Government. His tragic end by duel, fought with Aaron Burr, is also generally known.

His famous utterances, "The fabric of the American empire ought to rest on the solid basis of the consent of the

people," and the essential character of such is founded in the free voice of the whole people of the United States, and not resting upon the controlling sovereignty of the mere artificial being—the State, is a doctrine which seems now to have lost its potency by the threats of these "artificial beings," known as the Southern States, and a halting hesitating policy of Congress, aided by a loose construction by the Supreme Court of the United States, takes its place.

The old ruins of the residence of Lord Nelson and his bride at Montpelier is a place of resort by all visitors to this island.

MONTSERRAT.

Next in order of reaching was Montserrat, another small island but of greater natural scenery than Nevis. Its mountains tower far into the region of the clouds, and are always cloud-capped. The clouds formed from the mist, arising from the valleys, when penetrated by the rays of the sun, produce a scene indescribable for beauty. A constant vapor hovering around the top of the mountains, cause them to appear as smoldering volcanoes.

The mountains are covered with vast trees, whose foliage, shading at the top to almost a blackness, present a scene both weird and majestic.

It is said that this island also was early settled by the Irish, who introduced slavery there. These Irishmen were exiles from England, during the revolution of Cromwell, in the reign of Charles I. King of England. A story is told of one Tim Flanigan, an Irishman, who visited the island, many years after his ancestors, and upon seeing a black man, for the first time, and thinking it might be one of his ancestors, transformed in color and countenance, exclaimed "Be gorra, there is old Pat Mulligan, smoked and his hair curled," and so believing, refused to land upon the island, fearing a like fate. He returned to Ireland on the vessel, in which he took passage for a visit.

The mountains of this island rise to a height of 3,000 feet from the level of the sea, the highest peaks being La Soufriere and Redonda, Silver Hill and Center Hill—the last being smaller than the other two. The appearance of these mountains produce the strong belief that this island, like that of Nevis, is of volcanic formation. These islands are said to have been discovered by Christopher Columbus in 1493.

ANTIGUA.

Antigua was the next point reached. This island is known as the Athens of the West Indies, because of the widespread education among its masses.

Antigua is less mountainous than the other islands aforementioned, and in no wise as picturesque. The population of this island is estimated about 35,000 persons, and its area is 280 square miles.

The principal town is St. Johns. Its aspect is of the antique order, having many places of ancient standing. Its streets are narrow, and have no sewerage, save the street gutters, in which a constant stream of fresh water flows, which carries the refuse of the city in its flow to the ocean.

The largest and oldest church edifice in the town is the Episcopal cathedral. Its tower is 130 feet high. The building is of old English style. In the graveyard there are tombstones, on which inscriptions are written chiefly in the Latin language, and relate to the birth and death of lords, viscounts and other classes of English nobility.

Everything in the line of business seemed stagnant. The people move about listlessly; but when in conversation, one soon finds them intelligent, ambitious and courteous.

They are fairly acquainted with public affairs in the United States, and wish, like those of other islands, that they were under such a government, so far as opportunity to rise in life is concerned. One colored boy, whom I met, of great intelligence and general knowledge, said to me:

"Sir, will you take me to the States, or secure some one else to do so—I will serve in any capacity, in order to reach another country. I will clean your boots, and otherwise serve you, if you will take me." He spoke of the utter absence of opportunity for colored men to rise in the scale of life in this island, beyond menial labor, save as seen in a few school-teachers and store-keepers.

The condition of this island, so like that of other islands I have mentioned, is worthy of much reflection, and although I shall write hereafter more fully on this branch of my impressions on this tour; yet I pause here, to express this view. Antigua, another of English possession, is governed by a policy of England, which is to let her possessions get along as well as they may, so long as they remain loyal in their adherence to the sovereignty of the Crown, and acknowledge their dependency. This is the chief cause of the stagnant condition in this and most other of the West Indies.

The people are expected to live upon the sentiment and the glory of being English subjects. It is not thriftlessness, as critics, who are prejudiced against the Negro everywhere, assert and write; but want of opportunity to advance in the march of civilization. The people are confronted with a condition. It is one of hopeless despair. Nothing is done to stir industry, or stimulate commerce, or open the path of progress.

Many colored men of intelligence and learning have left Antigua, Monsterrat and Nevis, and come to the United States to find greater scope for their intelligence. Among them are school teachers, professors, and ministers of the gospel in the Southern, Northern and Western States, and especially in the A. M. E. and A. M. E. Zion denomination of churches, in which they have reached distinction in their labors.

GUADALOUPE.

On May 9th, we reached Guadeloupe, a French possession. This island, although of great natural beauty, is not artificially beautiful in its structures.

The French language, or rather a dialect of the French language, is spoken, and but little English is heard on the streets, or among those engaged in business.

The writer, having some knowledge of the French language, and once having spoken it, attempted to buy a beautiful Madras headgear of brilliant colors, which when shaped as a turban, becomes the admiration of strangers visiting this island, and Martinique. He found himself incapable of being understood, as the dialect spoken is not generally understood. Not being able to make any progress, as to the purchase, as I desired, an interpreter was called in, who spoke English, pure French, and the dialect I encountered, which is termed a "patois," or dialect of the French language as spoken by the lower class. He soon cut the Gordian knot, by understanding both myself, and the store-keeper in our different French utterances, and conveying the needed information to both respectively.

I next visited the market-place, which was of much interest, in seeing the different races of African, Creole, Coolie and a few Anglo-Saxon assembled there. In listening to the language of these various people, all uttered simultaneously, the place seemed a perfect bedlam.

Most of the wares sold in the market are put on the ground, such as potatoes, beans, corn, and other vegetables and cereals, while the meats and fish are placed on a rude board shelf. There is nothing inviting in the scene, and yet deep interest is aroused.

The Coolies are the most striking in their appearance. They are generally both untidy and of unclean appearance. In their ears and noses they wear numerous gold coins.

These members of the body are bored, and through the opening the coin is fastened. The wrists are likewise adorned.

I was told that in this wise much of the money-treasure of the Coolie is preserved. On earning wages, which is paid them, according to the terms of the contract, as required by law, they repair to a chief jeweler of their tribe, who melts it, if many coins, into one large ring or bracelet.

The Coolies are engaged chiefly as laborers in the cane-fields, or other plantations. They receive very low wages, and are very unwelcome competitors for work, among the natives, who suffer much from this kind of free trade.

These people, like all, or nearly all, Chinese emigrants, keep an eye single to returning to their native land. They therefore accumulate; but spend little. They live on little, and that of a most undesirable and cheap kind of food.

MARTINIQUE.

Martinique was next reached. This island is also a French possession, and is, in nearly every aspect, like unto Guadaloupe. Its natural scenery is like that of all the West Indies, beautiful to look upon. Its harbor is well filled with merchant steamers, and other vessels, and the trees and groves present a green and lovely scene. Its streets are narrow, and not especially of clean appearance. Its houses are of French style, and the whole appearance is of French suburban character.

Like Guadaloupe, its market is among the chief places of resort for visitors for sight seeing. The tax gatherer in the market place of this island is a colored man, well educated, and speaks pure French. Indeed, the French spoken in the Island of Martinique, unlike that spoken in Guadaloupe, is Parisian in pronunciation—little or no "patois" French is spoken here. Its chief town is St. Pierre.

The population, like that of all the West Indies, is chiefly

of the colored race of people of African descent. The women dress gorgeously, and in the most brilliant silks. Their gowns are of short waists and long flowing skirts. Ornaments of yellow gold rings, bracelets, necklaces and brooches of the most artistic and fanciful patterns, adorn their dress. These people are of the middle class.

In the market, the women, wearing the brilliant Madras turban, painted in brilliant and varied colors, such only as these people can paint, are to be seen in great numbers, and look like butterflies in a garden among the trees.

The staple produce of this island is the sugar cane; but this is also well nigh abandoned, owing to the great competition of beet-root sugar, which has reduced the price below the cost of production. In the despair to find some new industry, which will afford a living, both to the owner of lands, and the laborer, the planting of cocoa is commenced. This may be seen, when gathered, on the walks along the streets, in both Guadaloupe and Martinique, in its green state, scattered on cloth, placed in the sun, in order to become dried.

The natural scenery of these islands of French possession is beautiful. The trees are of vast height. The hills and mountains are covered with a green foliage, shading into what seems a blue, brown and gray color.

The cane fields rise from the valley to a great distance up the side of the hills, and present a sight most pleasing when under the morning and evening rays of a tropical sun. Some of these mountains rise to a height upwards of four thousand feet from the level of the sea, and one is an active volcano, from which can be seen dense smoke, arising from the crater, and producing a somewhat awful majestic appearance. This is also called "La Souffriere."

THE SAINTS.

The Saints are a cluster of islands, lying near Martinique, and are famous in the history of the West Indies, as the

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in this island. Travel is carried on chiefly on foot, on horseback or on donkey.

ST. LUCIA.

St. Lucia was next reached. This island is an English possession. It is mountainous, but small in area. Its population is said to be a little more than three thousand persons. Its natural conformation, with its deep-water harbor, cause it to be regarded as the Gibraltar of the West Indies. Vessels suffering from storm or tempest, take shelter in the harbor of St. Lucia, if near by. It is at present the coaling station for British vessels. This gives to the island what seems to be the only active pursuit among the natives.

The British troops situated at Bridgetown, in the Island of Barbados, were to be transported to St. Lucia. The reason for this seems incomprehensible, as this island does not seem to be as healthful, despite its mountains, as Barbados. But it is said that this is done by the Crown to punish the Barbadians, for their daring in attempting the confederation of the West Indies, a few years ago.

But it cannot be denied that St. Lucia is undoubtedly the best natural fortification among the West India Islands.

The capital town is "Castries," a small and rather ancient-looking spot. Little or no activity is seen among the people in general; but they are a clever and polite class. Owing to the hills and mountains, verging well nigh to the water's edge, little valley or plain is found; so that the town rises suddenly along the sides of the hills, and mountains, along which may be seen the residences of most of the inhabitants.

Travel is performed mostly on horseback, or with donkeys, which are especially used as beasts of burden. In this island, like St. Thomas, women are to be seen as laborers, carrying coal, to load the numerous steamers which enter here for coal. Wages, like in the other islands,

is low. The white people in St. Lucia are few; but seem more active than in the islands aforementioned.

Just before reaching St. Lucia are to be seen what are called "The Pitons," or lofty mountain peaks, shaped like pyramids, rising to great height above the level of the sea. They are of strange natural appearance. A sulphur mountain is the most interesting of natural marvels among them. It is volcanic and is in active operation.



CHAPTER II.

BARBADOS.

On Sunday morning, May 11th, we reached the Island of Barbados, the point of destination, and the spot from which I departed twenty-eight years ago. It was about 7 o'clock in the morning, when I was aroused in my berth, by the noise and bustle among the sailors always incidental to arriving in port.

The morning was beautiful. The sky was of a clear blue. The waters, in which I once as a boy gamboled, were of a beautiful tint of green. The whole island seemed a garden spot, with its cane-fields and tufts of trees of thick foliage. The reefs near the shore, and rugged rocks of coral formation, upon which the briny sea would dash itself into waves, capped with white foam, formed a fringe to the sea coast—a scene which so long absent from my eyes, seemed interestingly strange. When I looked upon these scenes the sensation which came over me is here indescribable. I remembered the days of childhood and early manhood. I remembered my schooldays and schoolmates, my friends and acquaintances; but, chief among all, I remembered a dearly beloved mother, who was no more. Feelings of mingled joy and sorrow overtook me. I silently thanked God for his kind providence through the years of my absence, and my return, and I hastened to make preparations to go ashore.

We anchored about a mile from shore. After taking breakfast, small boats were found on our port side, ready to take passengers ashore. Many of the passengers were about to stop at Barbadoes—others were destined for Trin-

idad, the next island, south of Barbadoes. As soon as a boat was chosen we embarked, bag and baggage, for Bridgetown, the chief town of the island.

On reaching shore, we were delayed in getting our baggage inspected by the customs officer, who (it being Sunday) was not in his office. He, however, arrived about an hour thereafter, and, with dispatch and great courtesy, made inspection. Some of the passengers took carriage for "The Marine Hotel," a seaside place. The writer was conducted to the well known "Ice House Hotel," a short distance from the wharf or landing place.

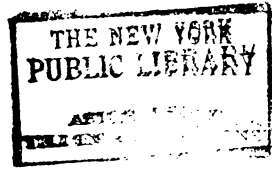
Before going to the hotel, through the courtesy of a Mr. Gaskin, I was given the use of the telephone in the Board of Trade building, a commodious structure on the water front, the first mark of progress between now and when I left the island. I called up my dear friend and teacher, the Rev. Joseph N. Durant, and informed him of my arrival. It was but a short time after reaching the "Ice House Hotel," when he put in his appearance, with a bright-eyed boy of comely appearance and intelligence, named "Archie," who was one of his several grandchildren. Our meeting can better be conceived than described. Our astonishment and joy were mutual. He had begun to show the years, which had intervened between then, when we parted, and now. These years he had worn well, and time had dealt graciously with him. He was but little gray in his hair, while I, his junior, was past the iron gray and increasing towards white locks.

Our reminiscences were called up, and the changes of men, things and manners were related. Soon others, friends and relatives, learning of my arrival, called to see me.

On traversing many places, and along the streets, my impressions were many, and the effect upon me strange. Bridgetown, along whose street I had traveled when a child, and of whose every corner I boasted I knew, was entirely transformed. The rugged, ill-paved streets were replaced



ICE HOUSE HOTEL, Broad Street,
BRIDGETOWN, BARBADOS.



by a macadamized road of pure white stone, which, on account of its whiteness, pained the eye of the stranger. Unoccupied spots of land then known to me, were now covered by houses, and no unoccupied spot was now to be seen for miles. Stores were of greater size, modernly equipped, and having a larger stock than of old, much of which stock I found to be products of the United States.

The telegraph, telephone, gas-light, tram-railway, and steam cars, all industries entirely unknown when I left the island, little more than a quarter of a century ago, were now to be found. The provincial cab was still there, and the price of six pence per mile held its own these many years. A magnificent set of public buildings across from Trafalgar Square had been erected, in which most of the public offices are located.

Trafalgar Square is the spot where the bronze statue of Lord Nelson is placed, and is an old landmark.

The old bridges, which cross the canal, running towards the town from Constitution Road, are yet there, save that the lower bridge has been changed into a swing-bridge, admitting vessels to pass up the canal. The tram-railway cars all center at Trafalgar Square. These cars are drawn by mules, driven by colored men. The conductors are all colored men. The fare is rated at six cents for the entire route; but if less distance is traveled the rate is proportionately reduced between stations along the line. The cars are small open vehicles, of no artistic style, and afford much room for improvement.

The steam railway extends from Fairchild street in Bridgetown, to St. Andrews, a distance of about thirty miles. The rails are made of iron—the groove steel rail not having yet found its way to this island. The depot is a small wooden structure, containing a few iron chairs, with wooden bottoms as seats. The coaches are very ordinary and will accommodate about forty-two persons. The freight cars are laden with sugar chiefly, and other goods.

There is one theater, called the "Wilhelmina," situated on Hight street. This is the only place of its kind in the island, and will seat about one thousand persons.

A large, possibly the largest structure in the island, save the public buildings, is the Barbados Mutual Life Insurance Building, situated at the foot of Lower Broad Street. It is a magnificent structure of three stories high.

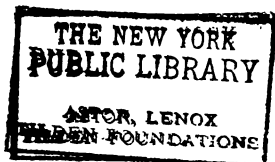
The principal street of Bridgetown is Broad Street, which is a misnomer, as the street is very narrow; nevertheless, the street cars run thereon, and it is the chief driveway for wagons, carts and carriages. There are other streets of commerce, such as Roebuck and Bay Streets, Baxters Road, Milk Market and Tudor Streets, intersected by several lanes. On these streets are situated stores of merchandise, such as groceries, drug stores, and the inevitable grog-shop, where rum and other liquors are sold. There is no restaurant save one, and that is connected with the "Ice House Hotel," where numerous persons of respectability visit for refreshments. There are no pavements or sidewalks. People walk in the middle of the street, in common with horses and carriages. The beasts of burden are the horse, mule, donkey and oxen.

The "Garrison Grounds," or place where the soldiers are located, is among the most beautiful spots of the island. a large elevated place, upon which the soldiers' barracks and officers' quarters, shaded with beautiful trees, are situated, a space of five acres in area, covered with green grass, and of circular shape, and is used as a drill ground for the soldiers. A snow-white road-way surrounds this spot. The ground is annually used as a turf; where horse-races are held in the month of July, which are patronized by thousands of persons attending this sport. The annual races are looked for with much anxiety, and great preparation is made for, and much money is spent at, this festival.

The next beautiful spot is "Hastings." This is situated



TRAFALGAR SQUARE,
BRIDGETOWN, BARBADOS.



about two miles and a quarter from the center of Bridgetown, and is reached by the street cars. It is higher than the Garrison Grounds, and is in the Parish of Christ Church. This spot is a huge rock extending about one mile along the sea coast. It is of a beautiful rugged appearance, with large trees at short distances, and is the resort of persons who seek the fresh sea air. Benches are placed under the trees, which beautify this place, and children with their parents and nurses frequent here. Bath houses are located at short distances from the shore all along this beach, and for three pence, or six cents, a sea bath can be had, which is both refreshing and salutary. These are frequently sought by visitors. The sea water is of pleasant warmth. The sand of the sea shore is white, and various sea shells are to be found in the sand. From this spot can be seen the vast sea, dotted with vessels of all kinds and size, and of every nationality. The "Marine Hotel," a large commodious place, is where invalid visitors seek refuge from the bustle of the town. The accommodation is said to be all that can be desired. The scenery is delightful. "Hastings" looks out upon the deep blue sea, and the waves and the many vessels passing that way.

There is yet another hotel named "Beech Mont," at Bathseba, in the parish of St. Joseph. This place also overlooks the sea, and is a rural retreat. It is reached by the steam-cars or horse-carriage, and is about nineteen miles from Bridgetown. "Hackleton's Cliff" is near by, and rises promontory like, above this hotel, and is of beautiful natural scenery, wooded and surrounded by fruit trees of every kind of a tropical character. But for solid comfort and business convenience the "Ice House Hotel" stands foremost.

The natural scenery of Barbados is unlike that of the other Windward Islands. It is a level place, slightly undulating, and presents a pleasing aspect, upon approaching it from the sea. It is wooded in many parts, and abounds in the fruits of the tropics. Its plantation-fields look like spots

of earth carpeted in various shades, ranging from the golden cane-fields to the green patches of vegetables, such as I have already described. The fruits abounding are the orange, mango, bread fruit, pineapple, pomegranate, guava, pear, cashua, sugar-apple, golden apple, banana, shaddock, star-apple and many others.

There are many trees whose woods are valuable in manufactures such as the mahogany, fustic, lignum-vitæ and marchineal. The soil is fertile, and of a dense blackness, yielding readily to cultivation. There is scarcely a spot of uncultivated land in any portion of this island. It is of high price, and can only be obtained at a great sum of money. An acre of land for cultivation costs four hundred or nearly five hundred dollars. Alienation of land is infrequent, most landed property descending from father to children, and children's children. The land is undulating, rising into hills, and lowering like many frills.

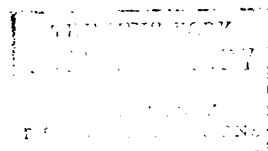
The climate is one of great salubrity, and although the heat is intense, it is of but short duration on any day, and is tempered in its effects by the trade-winds which blow morning and evening, across the island from the Gulf of Mexico.

Barbados is sometimes called "Little England," on account of its many advantages, the culture of its people, the salubrity of climate, and its beauty of scenery. Its shape is like that of a ham, turned upside down. Its length is twenty-one by fourteen miles long. The seasons are but two—the wet and dry—dividing the year into nearly equal parts as to seasons.

It is one of the smallest of the group of islands in the Carribean sea, but is counted by reason of its commercial status, one of the most important of the cluster of isles. Owing to its salubrity and the advanced stage of its inhabitants, black and white, in education, wealth, culture and refinement, it is sometimes called as aforestated "Little England."



SWING BRIDGE.
BRIDGETOWN, BARBADOS.



THE DISCOVERY OF BARBADOS.

Barbados was discovered in the sixteenth century by the Spaniards, and was originally inhabited by the Caribs.

The discovery occurred by a Portuguese vessel in 1563, bound for the Island of Margarita, becoming becalmed, and stopping at Barbados. The sailors, finding the island well nigh covered with a certain tree, having tendrils falling from each branch, like unto the beard of a man, named it "Los Barbados."

The English became possessed of the island by a sort of squatter sovereignty. In 1625 an English vessel bound to Guiana touched at this island. The crew was landed, with the master of the ship, Charles Leigh. He, it is said, cut out on the bark of a tree the following: "James K. of E. and of this island." The island was finally settled by Englishmen under the protection of the Earl of Marlborough. It is twenty-one miles long and fourteen wide, having an area of 166 square miles, and is divided into parishes named as follows: St. Michael, St. George, St. Phillip, Christ Church, St. John, St. Lucy, St. Joseph, St. Thomas, St. James, St. Andrew and St. Peter's. Each parish has two representatives in the House of Assembly, and the city two, making a membership of twenty-four.

The population of the island in 1890 was 182,360, as against 171,860, in 1880. The population is mixed—whites 15,613, blacks 122,717, mixed 43,030.

This island is divided into eleven parishes. Its chief town is Bridgetown in the parish of St. Michael. It is rather flat, and, unlike the other islands, has no great mountains, its greatest elevation being about 1,140 feet above the level of the sea. Its population is about one hundred and eighty-six thousand people, of the white and black races. Its commercial status is chief among its sister isles. Its staple product is sugar cane. Its people are well educated, with but few exceptions. Its religion is that of the Protestant church.

But little superstition exists, as a relic of the Carib tribes, who originally occupied the island.

ITS SOCIAL STATUS.

The social status of the island is not so distinct as in other places, yet there are differences in social standing. The people are divided into what is known as three distinct classes, viz., the lower, or field laborers and servants; the middle class, or tradesmen, small merchants, clerks and school teachers, and the upper or aristocratic class, consisting of judges, lawyers, doctors, clergymen, plantation owners and crown officials. Merit is recognized in some, in others ignored. This is instanced in the life of the present Chief Justice of the island, Sir Conrad Reeves, a colored man. He was born a poor child. His father was a white man, and his mother a black woman, who was either a slave, or of slave parentage. He received a good liberal education, and was by avocation a stenographer of the General Assembly's proceedings. He was a keen debater and good English scholar, and possessed a large knowledge of general history. He was a poor lad, but was well liked by both white and colored for his dignity in manners, by some considered a hauteur, and his ability, learning and eloquence of speech. It was conceived by his friends that he would make a competent barrister at law. Money was raised by personal contributions and he was sent to the Middle Temple, England. He entered and soon became the protegee of Lord Palmerston, who greatly assisted him, notwithstanding the premier's advocacy of the Confederacy of the Southern States in our late Civil war, an institution for upholding and maintaining the enslavement of colored men and women. After spending three years in his studies, he was admitted to practice, and returned to his native home. He entered upon the practice of his profession, and soon outstripped all his competitors at the bar. In a few years he rose to the distinction, by appointment of the Crown,

of Crown Solicitor and then Attorney-General of the island. For his services in behalf of the Crown or Home Government, during the struggle of a large portion of the islanders, black and white, to confederate the Windward Islands into a sort of Parliament Government, he was rewarded with appointment as Chief Justice of the island, the high office which he now holds. His conduct during Confederation struggles has been strongly animadverted by many who have spoken of it to the writer. It is said that he began as an advocate of the people, and afterwards became a strong opponent to Confederation. The merchants, who feared Confederation of the islands, rewarded Mr. Reeves with their influence, and a fat purse of gold, as the writer is informed. He lives as becomes his station, and is regarded as exclusive in his manners.


The instance in which merit is ignored is seen in the person of the Rev. Joseph N. Durant, D. D., one of the most learned colored men of the world. He was born in the station of middle life. His early work was that of a school teacher; but much of his knowledge is derived from self exertion. He is of the most serious habit of study, and has become learned in nine different languages, including Latin, Greek, Hebrew, French, Italian, Sanscrit, Arabic and Hindoostanee. He has, by study, made great progress in the science of astronomy, and has foretold several events, whose happenings have shown him accurate. But for his color he might have been a bishop in his church; but, alas! alas!! he is only chaplain of the Island cemetery.

There are several other colored men of prominence, filling the positions of judges, magistrates, clergymen and doctors.

In the Public Departments of Post Offices, Customs, Colonial Secretary's Office and Auditor's Office, colored men are to be found as clerks. There are two banks in Bridgetown, one the "Colonial or Crown Bank," the other "The Savings Bank."

upper classes.

The lower class is comprised chiefly of the black and colored people and a few whites, who are known as the "Buckra," and who dwell chiefly in St. Andrew's Parish, formerly called "Scotland." These live together and mingle indiscriminately. Inter-marriage sometimes is found among them, but not extensively. Their religion is unostentatious, and superstition yet exists, although not to so great an extent as heretofore. They are honest and industrious, and the thriftlessness attributed to the lower classes is not a desire to be lazy, but a climatic effect which causes their movements to be slow and inactive, as are all people of the tropic zone. They have no need to hustle for bread and clothing, as others of colder climates. Nature in the West Indies is an abundant provider. But scant clothing is needed, and the fruits and fish of the island are so abundant, the former growing with but little cultivation, and of which some kind or other is to be found in every garden spot of every hut; so that one need want but little food. The avocation of fishing is engaged in by a large portion of the lower classes. The fishermen, with their small boats, are to be seen in the waters of Carlisle Bay, a branch of the Caribbean Sea, in great crowds daily. In the evening they return with their nets, laden with fish, especially the flying-fish, so peculiar to these waters. These are sold very cheap, and are





SIR WM. CONRAD REEVES, Kt. Q. C.
Chief Justice of Barbados.

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hawked somewhat like the Italian peddler of bananas in the United States. "Two a penny," which means $2\frac{1}{2}$ cents, or "all a penny," which means, all you can carry, are the prices at which this commodity can be obtained at late hours in the evening. Hunting is rarely engaged in, as but few wild animals abound, owing to the absence of mountains, or thick forests, in this island. The ape is to be found in the country parishes in large numbers.

The donkey is the poor man's beast of burden, as well as his luxury. Large numbers of them are owned by the laboring classes. On Sundays these animals are harnessed to a small cart, and convey the owner and his family to church. The poor owner of these conveyances is as content with this mode of travel as the rich with his fine equipage and stately horses.

The moral status of the lower classes, as observed by me, seems greatly improved, from what it was a quarter of a century ago. Although large numbers are to be seen in crowds along the streets of Bridgetown, clattering in a language, which seemed to me, although a native, unintelligible; yet no swearing was heard, nor drunkenness seen, nor fighting engaged in. The grog-shop is not overcrowded, and is resorted to generally for refreshment. Rum is the popular drink with this class, and takes the place in use of whiskey in the United States. "Falernum," a manufacture peculiar to Barbados, is also generally used. It is a sort of liqueur.

Among the public amusements, horse-racing and cricketing take place annually in the months of June or July. These festivals are prepared for by all classes, long before the event, and with great care and at some expense. On these occasions, large crowds are to be seen in their brilliant attire of dress, or their portly and magnificent equipages, wending their way to the Garrison-Savannah, or spot where these festivals are held.

Christmas-tide is kept with great merriment. Fireworks

Much of the nefarious practice of discrimination among races on account of color, is carried to the West Indies by white representatives of the United States, as Consuls and Ministers Resident. On taking up their abode, they soon spread their views, as held in the United States, concerning the inferiority of the Negro, among the native whites, and whenever chance affords, exhibit their prejudice against the colored man. The writer, in his recent trip, experienced this on several occasions, and it was only when the public office he held was ascertained that some modification between the consideration accorded a white passenger and himself was shown. This class of our representatives are not generally of the better class of Americans; but are mostly ward politicians, receiving reward for some local work done.

Why are not colored men of America selected to fill these places, of whom they are so many, competent in every respect? The islands are in population nineteen-twentieths of the colored race. There is then both justice and appropriateness in the United States Government choosing from this race, in its midst, men to represent the American gov-

ernment in these islands. It would be a beneficial lesson afforded the colored race in its effort to progress.

It may be said not to be politic to send a colored man as United States representative to the Court of St. James, Madrid, France, St. Petersburg or Rome, however competent he may be, under present conditions and beliefs; but the like policy surely cannot be urged in not sending a colored American to the West Indies. A few have heretofore been chosen, viz., Fred Douglas, Langston, Bassett, Attwood, and others, and they proved their competency to fill such posts. Give the Negro an equal opportunity to rise in the scale of progress before we charge him with inferiority in the march of civilized life.

The social condition of Barbados is also seen in the education of the masses. Education is widespread, and although not compulsory, is sought for very generally. It is a rare thing to find a totally uneducated person, man, woman or child, in Barbados, or of the West Indies in general. The schools are of different grades and classes. There are the Parish Schools, Codrington College, provided for by the Government, and a few private institutions of learning. In the lower schools, as in the upper, music is taught, also painting and drawing.

INDUSTRIAL STATUS.

And now a word or two about the industrial status of Barbados. The Barbadians are, as a class, an industrious people. Many women of the laboring classes are to be found selling small goods, such as fruits, bread cakes and candies. These either carry their wares in trays on their heads, or are found sitting at corners of streets with small tables as their counters. The men are engaged in carrying on various trades, such as shoemaking, carpentering, upholstering, cabinetmaking, saddlery, masonry, painting and house building. These pursuits are mostly engaged in by colored persons, the white citizen being engaged chiefly in

merchandise. In stores, owned chiefly by white men, colored male clerks as well as white, are employed. Few females are to be found occupying such positions.

White women are more generally employed as clerks than colored women. Colored men are also the proprietors of stores, such as hardware, dry goods, book-stores, and general provision stores. Many are planters and commission merchants, and are rated among the wealthy class of the island. They live in good style, having their horses and carriages, and dwell in fine houses, among their white neighbors of similar rank and station. Many colored men formerly owned plantations. There are fewer at the present day, than thirty years ago.

Capital is greatly needed in the development and introduction of various industries carried on. No great amount of capital is to be found in the island, the wealthy class living a greater portion of the time in England, where their money is carried, and mostly kept. A man who has a large amount of money rests satisfied with depending upon living on the interest of his income. He never seeks to put it into active use in developing new industries. Think of it! There is not a single steam laundry in all the islands as seen by the writer; no steam bakeries; no tobacco factories; no shoe factories; no brick-kilns to any extent; no paint factories; no cloth or woolen manufactories. Indeed, there is a great field for the carrying on of most of these pursuits; but the "laissez faire" principle prevails. This arises chiefly because no encouragement is given, nor protection afforded these pursuits. If an industry is commenced, and any competition arises, soon the Colonial Government subsidizes the same, and government control drives out individual or corporate action. Wages then become lower, and a stagnation of the industry is established.

The mineral sources are few, if any in this island. The tar product is to be found in some places; but little or no development of the same is carried on. White limestone is



PUBLIC BUILDINGS AND STREET RAILWAY.
BRIDGETOWN, BARBADOS.



to be found in abundance, and large quantities of said lime is manufactured, more than is needed for the use of the island; the surplus is shipped to the other islands.

The low condition of industrial pursuits is chiefly due to the content of the people of the island to let well enough alone, as they say. No progress in industrial pursuits can be made where one or a few industries are relied upon. Nothing upon this earth is everlasting, and yet the West Indian planter seems to expect this to be of his sugar cane produce. The planters' sons and their sons' sons are taught to be sugar planters, and but little else; and now it is lost as a staple product, men seem at a loss to find what to do. The middle classes are the greatest producers, and do more towards the support of the island than the upper.

RELIGION.

The religion of this island, as aforementioned, is chiefly Anglo-Protestant. The doctrine of the unity of Church and State is to be found in what is known as the established Church of England. The clergy of this church are paid by the Government, and the Bishop is appointed by the Colonial Secretary of the Home Government.

The religion of the people is of a sober and intelligent character, and but little emotion attends their worship.

The cathedral is the largest church of the island. In every parish are small churches, both of the Anglo-Episcopal and other denominations.

POLITICAL.

The political condition of this island is one of some peculiarity, as I have before stated. The colored population, although in large majority, does not control. The over-populous condition of the island has become a matter of great speculation among late writers. Mr. Froude, in his recent work on the West Indies, takes an exceedingly gloomy view of the situation. He believes the locality

wholly unsuited for Anglo-Saxon progress, and regards the Negro incapable of self-government or great industrial progress. He predicts the utter dissolution of the Negro in these islands in process of time, and the future abandonment of the whites from the islands, on account of climatic influence, and deterioration of the white race thereby. He indulges in much vituperation and spiteful invectives against the blacks, thus betraying his race prejudice. He can see nothing good or hopeful for the future of these people in the West Indies. He regards the Negro race as predestined to inferiority among other races, and incapable of advancement along the line of Aryan development.

Although the invectives of Mr. Froude are adorned by his learning and eloquence of utterance in writing, yet no careful investigator will fail to discover his ignorance of these islands, as displayed in his history of the natives.

The entire West India colored citizen, from the time of the emancipation of the Negro slave in their midst, to the present, show marked, though slow, progress. From the plane of slavery to the elevation of freedom, he has advanced within the limits and scope for advancement, and Mr. Froude is put to his proof of the contrary. It is true, that the great masses of colored people are not equally advanced with the whites, neither are the masses of Anglo-Saxons equally advanced with the classes of their race. But the Negro has shown his capacity for civilization, in proportion to the time and opportunity afforded by circumstances and conditions.

It is true that the African nowhere has extensively marked the nineteenth century with his inventions, science, art, literature or great wealth, but he has contributed to all these in proportion to his opportunity and environments, and this is but his just measure of capacity. But he is, by such as Mr. Froude and others, weighed and measured without regard to the inequality of opportunity between the two races, white and black. This in ordinary transactions

would be called injustice. I can conceive of no baser philosophy applied to the Negro, nor falsier idea of his capacity to attain the civilization of the Anglo-Saxon, than that used in measuring him in his advancement, without just regard to his environments for centuries.

The accurate and unbiased history of the Negro, as a race, has been obscured and mutilated by prejudiced writers, who seek to maintain their theories of his unfitness by false history and untruth. It must await the time, not far distant, when the Negro, like the Anglo-Saxon, becomes his own historian, and justice prevails. The history of the Negro race has been obscured by just such misrepresentations as Mr. Froude indulges in in his late work. He seems to be more the spiteful and angry child than the historian or philosopher. Indeed, until the Negro becomes his own historian, in which capacity he can defend falsehoods attributed to him, such men as Mr. Froude will continue to indulge in misrepresentation and deterioration of his true status. The sad fact is, that the Negro's opponent is his only historian at the present time. It is not because of the difference in race that the Negro is far below the Anglo-Saxon; but because of the want of equal rights and equal opportunity. "Equality of rights is the first of rights," says Charles Sumner, who defended the poor slave in the United States.

In Barbados, and other of the West Indies, as I have already shown, the Negro has demonstrated his capacity for intellectual and industrial progress, greater than the opportunity afforded him. In the West Indies the condition of the Negro is due to his political and social environment.

If reciprocity of opportunity, as seen in social pursuits, among the white races, was afforded the Negro of the West Indies, he would quickly prove that he is not the thriftless creature of Mr. Froude's description. Indeed, more than all, the condition of the Negro in the West Indies is due to the form of government under which he lives as a British sub-

ject. He is the victim of British policy as to her colonies, which is the policy of hold on, but do not care for. He has but little concern in the functions which govern him, and although protected in a measure in his rights and property, he is kept somewhat as the ornament of the Mother Country, rather than its citizen. England reckons the West Indies among her vast possessions, and to keep them as such is all her care.

The West Indies need self-government in which they can provide for their needs, as best known to them. A confederation of these islands into a parliamentary government of one for all, and all for one, would greatly benefit. Canada is an example of this benefit. The isolation of these possessions from other portions of the civilized world in commerce, except as permitted by the Home Government, is like the collar around the dog's neck, a ready condition for checking progress any farther than the master wishes, by attaching a chain thereto, and directing him whither or thither without his will. A change must come; but not as many think (even some Negroes themselves, both in the West Indies and the United States) by colonization in some portion of Africa; but in development along the lines of industry and commerce.

The "Federalist," a West Indian journal, in its issue of April 29th, 1896, writing of the Colonies, says: "The Marquis of Ripon, at a meeting of the London Society, said: 'It was impossible to govern the world from a central office in London. * * * *'"

This writer continues his views of the Colonies in the following language: "Canada, it must be remembered, is a congress of provinces federated into a Dominion. The six islands of the Windward Group are as many independent governments with antagonistic commercial laws, and a civil service, perhaps, the most costly in the world. It is estimated that nearly as much as fifteen-sixteenths of the revenue collected in these

islands is expended on civil, judicial and ecclesiastical establishments, including pensions and gratuities. It is no wonder then these over-governed islands can enjoy no measure of substantial prosperity. The rule of Downing Street is burdensome, enervating and ruinous. Colonial Ministers are fully aware of this; but they will not change the system, and only mildly criticise it when out of office, in order to embarrass their successors. West Indians can only hope for relief by adopting vigorous measures to bring their case before the British public.

"We believe if the inhabitants of the six islands of the Windward Group could act unitedly, the present method of government would be considerably modified, its great cost diminished, and the money unremuneratively expended would be spent in a manner more beneficial to the people, and less objectionable than now. Some kind of federation on liberal lines is required; and this can only be obtained if these islands were to express their desire for union. The impossibility of governing the world from a central office in London has been fully demonstrated. With Crown Agents pilfering these islands with all the hands of all the harpies; with big officials of government selling offices openly and unblushingly; with governors betraying the interests of the people for a money consideration to wealthy foreign syndicates; these unfortunate islands are fully illustrating the evils of Downing Street rule, and are suffering from the corruption of the local representatives of the Colonial Office.

We want a change. Englishmen are practical, sensible and hard-headed. They have been the best and most successful colonizers. Their arrogance, bred of insularity, makes them despise or misunderstand the genius of races other than their own. The West Indian Creoles are not the inferiors of the Anglo-Saxon in mental culture nor in physique; but it is insinuated that in moral force, in strength of character, in firmness and resolution, they are not their

equals. These supposed defects are charged against Creoles, who are, therefore, declared unfit to rule their country, or take any active part in public affairs. It must be admitted that Anglo-Saxons everywhere have displayed a genius for revolution and rebellion to mankind. Possibly the detractors of the Creoles would like them to similarly display that strong personality or peculiarity for which the Briton and American are celebrated. But physical force is not now necessary; and we hope the justice of England, spurred by the importunity of the West Indies, will compel some sensible relaxation of government from Downing street."

Messrs. A. F. Dowridge and J. Albert Thorne, the former of Barbados and the latter of New Brunswick, Canada, gentlemen of high intelligence and undoubted patriotism, entertain the opinion, I believe, from their writings, that the panacea of all the woes of their countrymen is colonization in Africa. Mr. Dowridge seems to base his views on the idea that "Africa is our Fatherland, and to it we are bound by the ties of ancestry," and declares that "Africa is the only quarter of the world where we will be permanently respected as a race." This is a consummation devoutly to be wished for; but how has any race or nation been respected by others? Has it not been according to its natural worth, its intelligence and its ability to maintain and defend itself against others? Has not this been shown in Japan's advancement and the contrary in China's defeat in the late war between these countries?

It is not only a residence in Africa, but our development in Africa, into an industrial and commercial class, capable of government, which will ensure us respect. Can we develop by ourselves in Africa to the end of maintaining our development in these respects? When the Israelites departed from Egypt, in which country they were held as slaves, to return to their native country, God instructed them, "Every man and woman of her neighbor to borrow

jewels of silver and jewels of gold," a seeming necessary preparation for their return to their native land. It is idle to think that the colonization of Africa, by people of African descent, scattered over the globe, can be usefully effected by the sentiment of its being our "Fatherland." Colonization by no other race has been so effected, and why should we try it? We need years of preparation before we can do any good in returning to Africa to establish a nationality.

But to return to the subject proper, the topography of Barbados and the other Windward Islands, make them most appropriate places for annexation to the great Republic of the United States. The government of the United States has shown itself to be the most suitable to human progress and the advancement of citizenship. If the Windward Islands were within the embrace of such influence, the citizens thereof would immediately see a change for the better in its general progress. I know it will be retorted that the negro suffers within the United States, on account of his race and color, and that an increase of the cause would produce an increase of suffering. I reply, the form of government, and the principles of the same within the United States, are right; but the practice is wrong. This is a condition, and not a theory, and must change with the progress of ideas and men. The dependence of the colonies upon the mother country makes them parasites, and as such their growth depends upon how much strength they can secure from the bulk, and not upon their own development. Let England give to her West Indian dependencies a form of government, in which the consent of the governed is recognized, and a deeper interest in local improvement will follow.

CONDITION—NOW AND THEN.

The impressions made on me in the changes occurring

in Barbados, between when I left the islands twenty-eight years ago and now are:

First, the population has greatly increased, and to an extent which is considered alarming. It is now estimated at one hundred and eighty-six or seven thousand people, men, women and children. There is not sufficient employment for all of these people, and as a consequence much enforced idleness occurs. The planting of sugar cane, already referred to, is greatly reduced owing to the low price of sugar, and the competition of beet-root sugar, and the drought of four years. No other industry has as yet taken its place.

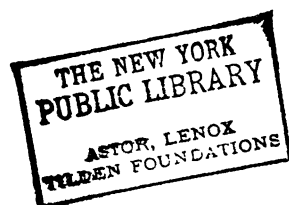
A greater number of business places are now, than thirty years ago. The streets are in a better condition, but some other material than white stone, so injurious to the eye, should be used for macadamizing.

A healthful sign of progress is seen in the breaking away from the custom to depend upon keeping large tracts of land by the land owner, solely for the planting of sugar cane chiefly, often exclusively. Many old plantations near Bridgetown have recently been platted and subdivided into lots, and the spots once occupied by the sugar cane only, are now the location of some of the most beautiful residences of modern style. Among these are "Belleville," once the site of the Pine Estate Plantation, now a most lively village of suburban residences of the wealthier classes. "Strathkleid," once "Bank Hall Estate," is another such suburban site where small and large residences are now to be found. "Carrington," formerly "Welches," is another such transformation.

Formerly little or no alienation of land took place. Land owners, like in feudal times, tied up their landed estates by long leases. Such is not calculated to produce an industrious and economical class of people, and maintains a semi-condition of vassalage. Mother "Necessity" has caused much of this to be abandoned. With no profit



RAILWAY STATION.
BRIDGETOWN, BARBADOS.



from planting sugar cane, land must be sold to a profit or large tracts must lay idle. What Barbados and other West Indian Islands need most, is capital, and the employment of capital in modern industrious pursuits. Let some of the natives quit hugging the island, and visit our shores of the United States, learn our industries, and return and engage in these industries which make our towns and cities hum like a hive of bees. I do not mean by this, the too frequent practice of colored West Indians, coming to the United States with the expectation of becoming lawyers or doctors, without pecuniary preparation to do so, and suddenly becoming waiters in hotels; thus adding to the weight of negro debasement in the States. Let the steam laundry be introduced, the soda fountain, the manufacture of shoes, the planting of cotton; let more of modern industries be introduced in these islands, and they will blossom as the rose-bush in springtime. Progress lies in greater opportunity given the colored race and more capital invested. There is undoubted unrest in most of the islands among the laboring classes, and discontent in the middle class. The field for improvement among the natives is wide, but the struggle is unequal. A colored citizen in the West Indies is not denied his rights; but small is his opportunity to exercise these rights, industrial, commercial or civil.

Of the industrial condition, the fault is in a measure with the natives themselves. No prosperity among a people who rely on one source of production is permanent. Nothing upon this earth, I repeat, is everlasting; yet the planters of these islands seemed to have considered the manufacturing of sugar the only product of which the soil is capable. In this belief, their sons, and their son's sons, were instructed. Their occupation is now gone. "Let us then be up and doing with a heart for any fate." **Something** must be done to change the present condition of the laboring classes of these islands, or revolution will ensue.

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It is true that his theory concerning the needs of the West Indies in the colonial situation is well founded. His unsparing attack upon the mother country in regard to her wilful negligence of these colonies is deserving; but he moans and whines at what seems to him a wrong done the white race in these colonies by the mother country, more so than the wrong done the negro in the colonies. His comments upon the negro in the West Indies are an admixture of just description, error and race prejudice, such as baffles understanding. In one breath he describes the negro as of "good stature, noble-hearted, honest and virtuous," and in the next, he likens him to the dog or the horse. His description of the negro in the West Indies in his book may be likened to the old story of the cow, which gives a good pail of milk and then kicks it over. The intense hatred which is exhibited by the terms used by Mr. Froude toward the West Indian negro causes the writer to

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FROUDE IN REVIEW.

n his recent work, takes a despairing view

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feel that a soul so saturated with prejudice towards any of God's creatures is unfit for habitation in a human tabernacle, or a place upon earth.

It is true Mr. Froude states in substance that the West Indies under English control is like a garden grown to weeds. As English possessions they are useless to England. Useless because she makes no use of them. If English capital were used to develop these islands, they would flourish. The negroes are not, as Mr. Froude describes them, lazy and incapable of civilization. He surely was not blind to the past development of the island, Barbados, which he calls "Little England," as seen in its negro culture, advancement, learning and past wealth. This was seen by him. He doubtless heard of the Ellises, Bournes, Waterman, and other negro plantation-owners, as well as of Sir Graham Briggs, a white man, who formerly were men of wealth and station; but who are now, or their children, penniless, not because they were negroes, any more than because Sir Graham Briggs is a white man; but because of the decline of the sugar product, the want of industrial development of the island, and the ruining policy of government. The all absorbing idea of the Crown is to own these islands, and this is manifest in the readiness to subsidize every industry possessed by any number of individuals, and thus control them.

Mr. Froude is terribly afraid of a different form of government for the West Indies, and yet lucidly points out the impotency of the present form of government to cause progress among the natives. He admits that a local self-government would enable the islanders to better look after themselves; but fears that the presence of a large negro population would obstruct such progress. He suffers from the nightmare of the American white Southerner, concerning negro domination and white supremacy, and believes such will be the fate of the colonies if the former instead of the latter should occur.

be seen also in many of the Southern States of the United States, where negroes own their former masters' estates.

The prejudice which I herein charge Mr. Froude with, towards the negro in the West Indies, is clearly seen in the following extract: "Before my stay at Barbados ended I had an opportunity of meeting, at a dinner, a negro of pure blood, who has risen to eminence by his own talent and character. He has held the office of Attorney General. He is now Chief Justice of the Island. Exceptions are supposed proverbially to prove nothing." What but prejudice could cause so eminent a writer, who seeks, or ought to, to instruct by his writings, to deny a race this moiety of justice, as to its capacity, and to place it when found to an "exception or a phenomenon."

But Mr. Froude either jokes with his reader or purposely seeks to confuse and mislead him. Hear what he says of this race of "exceptions and phenomenon only:"

"Having heard of the craniological and other objections to the supposed identity between the negro and white races, I came to the opinion long ago in Africa, and I have no reason to change it, *that whether they are of one race or not, there is no original or congenial difference of capacity between them*, any more than there is between a black horse and a black dog—with the same chances and with the same treatment. I believe that distinguished men would be produced from both races." (Italics are the writer's.) Even this concession of Mr. Froude of the equal capacity of the negro with the white is marred by the enmity seen in comparing not a black horse with a white horse, and a white dog with a black dog; but to contrast the species, "a black horse and a black dog," in order that he might the more clearly show his belief in the disparagement of the two races in genius. But why shall I further carry on this comment. It is profitless. Froude is in his dotage as a writer.

The question recurs, which of the two remedies suggested are better suited for the West Indies—local self-government or annexation to the United States—a combined government of the Windward Islands, or to remain dependencies governed by the mother country?

A careful review of Froude's recent work on the West Indies will show that in his estimation no government is suitable, save that which will keep in subordination the blacks of these islands. Their existence and their existence, only, is the *causa causans* of all industrial and political evils arising in these islands. But to the careful reader it must be obvious that Mr. Froude, in his work about the West Indian negro, is like a child in a peevish mood. He speaks evil of the West Indian negro and good of him. His praises are more abundant than his censures, and he constantly apologizes, as if he would have the reader believe that all he says is, in the slang of modern epithet, and for which we pray to be excused, "pure cussedness." Hence,

As to the best form of government, as we have already expressed ourselves, we believe in self-government. A paternal government hinders self-development.

It was with this idea in view, we believe, that Barbados, or at least a large portion of its population, chiefly the colored, sought in 1876 and afterwards a local self-government against a confederation of government of the Windward Islands, an idea promulgated in form, during the period of Governor Rawson's supervision of the island. It is not to my mind as practical and effectual as the confederation of the thirteen original colonies of America has proven. First, a confederation to be strong must be either wholly contiguous, or chiefly so; hence, the disinclination among several of us, who are Americans, for annexation of distant territory, save under a protectorate, and when the protection sought is to be bestowed upon the African race of people, I do not think, in the light of present circumstances and conditions of the negro, within the United States, that it would be very desirable as yet. I have aforesaid geographically the colonies are of right but a part of North America.

After some deliberation upon the topic, I believe that Sir Conrad Reeves was right in his conclusions. Time will prove this. It is not naked confederation that is needed, but a means to support the same. It is true in the formation of government, the good of the whole must be kept in view, and not any particular part; yet a confederation of the West Indies must for some time be under a paternalism, to be aided in its infancy, until it can walk alone. Such paternalism must be one of good faith, and not based upon the idea of superiority and inferiority of races. There is a difference among men--there can be none among true principles. Hence, government, which is organized prin-

ciples for governing, cannot nor should know no difference in its constituency. In this limited space I can but advert to these questions of governmental rule, which have kept ruffled the West Indies for these many years. The idea of either annihilating or wholly controlling the negro in the West Indies upon the principle of superiority of race will never be accomplished. Co-operation is most needed for reform.

The negro in the West Indies will die out, more so from over paternalism of the mother country, than from the alleged inferiority as a race. It is against this, if I understand aright, that Barbados struggles. A mother who lets a child lie in its cradle all day long, day in and day out, will have an imbecile, instead of a vigorous youth, as it grows in years. It has lived within its little territory, not having contact with other children, not enjoying the invigorating influence of fresh air, with the birds of the air, the flowers and the plants, and man in general, and only receives sufficient nourishment to keep it alive, obtained only when it cries through hunger or thirst. Such is the paternalism of England over her colonies in the West Indies. It is not so much crop-failure through drought, or beet root, or the like, but it is the want of development, such as Yankee hustle would produce like magic if applied. But an American is not himself in developing, except under the stars and stripes. They are both the talisman and the tonic of American activity. The West Indies must either have a flag of their own, or live under one which inspires them to a higher life than loyal sentimentality. Choose ye!

The restlessness, which I have stated, as seen in the Windward Islands, among the natives generally, but especially among the colored population, is a restlessness born of emulation and aspirations, as well as discontent in some particulars. It is a sequence of a remote cause. It is, in short, the influence of the Republic of the United States of America. This country, from the time of the Declaration

of Independence to the present day, has exercised an influence among the civilized people of the globe by its example in government, based on the rights of the people, used for the benefit of the people, and maintained by the strong arm of the people. No kings, nor queens, nor other potentates govern it as of divine right.

Since the abolition of slavery in the United States, the homogeneity of race is recognized by law, and as ascertained by science. People all over the globe have been watching the United States in the administration of their form of government. The people of the West Indies have watched the progress of the people of this country. They have seen the waste places blossom and the treasures of the earth utilized. They have heard and read of the countless manufactories, the mountains tunneled and the rivers spanned, the iron furnaces, the steam powers, the miles of railway, the commercial traffic with the world, electricity confined and used for man's benefit. They have seen the slave emancipated from bondage, and entered upon freedom; they have found him in the halls of Legislature of the several States, in Congress, in offices of trust and emolument, in schools, colleges and universities, as teachers and professors. They have heard of the accumulated wealth of the emancipated slave to the amount of \$124,000,000 and upwards. All this they have seen, wondered at, and become emulous and aspiring for the same. This produces much of the discontent among both races in the West Indies, but more especially among the colored race, and they yearn for such an opportunity to grow; not as they grow there, but as is seen in this country in men and as citizens.

The idea of confederation of the West Indian Colonies may be extended far beyond the purpose of commercial improvement or industrial advancement. It may be looked upon as a race problem, in which may be solved the question, how, if ever, may the negro race be situated so as to comprise a nation of people? In this lies the objection

which I have already entered against the negro leaving the West Indies or America, and returning to Africa to found a nationality. A nation is a government of people organized and capable of self-sustenance and self-protection in all respects, "a people or community associated together and organized under one civil government, and ordinarily dwelling together in a distinct territory." (See Standard Dictionary.) This definition excludes the practicability of Afro-Americans becoming a nation in the United States. A second definition is "an aggregation of people, of common origin, traditions, language, race." These two definitions coupled and treated as one, show how the negroes in the West Indies, or in Africa only, can become a nation. They are of common origin or contiguous territory and of the same stock or race.

Indeed, to my mind, the only possible factor in the much talked of and written about nationality of the negro race, lies in his having a language of his own spoken, and a flag representing sovereignty. In the West Indies alone, one if not both of these elements seems possible, namely: a flag representing sovereignty. This is possible under confederation, if confederation could be maintained in all other respects. The English language has been adopted by the African race in the West Indies as elsewhere. It is truly the universal language, nevertheless it is the language of the English people, and not of the African race. It is acquired as is German, French, Spanish or Italian, for its local uses, and for the purposes of literature and art; but it is not the language of common origin of either of the peoples mentioned, who speak it who yet retain their mother tongue, wherever they go, seeking even to have it taught their children in the schools of the towns or cities where they dwell. In their societies, public processions, and such like, the national flag of every nation of people is preserved and unfurled, in token of their being a nation of people of common origin and language although adopting a new

home. How can it with the negro race? Has it a flag or a language? Can such be inaugurated under a confederation of the West Indian negroes, under a form of organized government, even though for a time a protectorate of the mother country? I believe so.

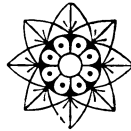
So far as a common language is concerned, this seems to be the most difficult in its practicability. It is said that the African race has no language, and only a dialect, as spoken by its numerous tribes. "What is language?" It is all the uttered sounds, and their combination into words and sentences, that have been devised for the communication of their ideas in written or printed representation of such words. The definition seems to permit of the practical devising of a language. Its names would be as its verbs, and other grammatical parts constituting sentences, its descriptions and its adjectives and adverbs—why, then, do not all races have a language? Simply because they are not developed in itself historians and linguists sufficient in number to do so, and those of the Anglo-Saxon race have jealously omitted to do so, in order to preserve the domination of their own language.

The Germans, French, Italians, Spanish and Portuguese who have occupied different parts of Africa in the region of what is known as the Congo Free State are all establishing a civilization among the natives, by teaching the natives, among other things, their respective tongues; thus making of native Africans, Afro-Germans, Afro-French, Afro-Italians, Afro-Spanish or Portuguese. This must in course of time inevitably merge the African into the German, French or Italian, and by contact eventually destroy his identity.

The Vey Tribe in Africa is the only tribe which has attempted a language by the proper methods. But no one could do this work better than those nations who seek African possessions, for the purpose of elevating Africa to the

plane of the nineteenth century civilization (?) It cannot be expected of those who go there to exterminate them.

Commerce is the greatest propagator of language, more so than books. But to return to the original idea, if the West Indies were confederated into a nation of people, with a flag; if a language of our race could be established, either by ourselves or by some philanthropic linguist who believes that we should be aided in working out our destiny among the peoples of the earth; a revolution of social conditions, such as national respect by other nations, individual respect as members of a nation, commercial and industrial respect, would follow, and the old idea of inferiority as a race would disappear; also the bane of prejudice against us, more so because of condition as a race than the color of our skin, would cease.



CHAPTER III.

COLORED WEST INDIANS WHO HAVE ATTAINED
PROVIDENCE IN THE UNITED STATES.

The colored West Indians, known to the writer, who in early times gave evidence of great ability, and impressed themselves on the United States, by their sterling worth and character. Samuel Ward, a coal black man of great ability, and impressed himself on the United States, by their sterling worth and character. He was a co-worker with Lovejoy, in the work of the abolition. Douglass, in the work of the abolition. He was an orator of the United States. He was an orator of the United States, so that Frederick Douglass spoke as superior to himself in oratory, and in any, equals. He was of extensive knowledge and logician and debater, and seldom failed to be prominent in discussing the constitutional questions relating to slavery. He was forcible in his denunciations of this most cruel wrong, and brought to the minds of many of his white hearers the injustice of slavery. He was a terse and brilliant correspondent to several newspapers of his time, and through these exposed the fallacy of the right of slavery, based upon the Constitution, as well as its moral wrong. He was born in the West Indies and lived for years in the United States. He died abroad. His place of death is not accurately known by the writer.

At the Free Soil Convention, held in Buffalo, New York, in 1848, at which Henry Highland Garnet, Charles L. Remond, Henry Bibb, and said Samuel Ringold Ward were present. Mr. Douglass, in his autobiography as published, writes of Mr. Ward as follows:

"He was vastly superior, I thought, to any of us, as an orator, and being perfectly black, and of unmixed African descent, the splendors of his intellect went directly to the glory of his race. In depth of thought, fluency of speech, readiness of wit, logical exactness and general intelligence, Samuel Ringold Ward has left no successor among the colored men amongst us, and it was a sad day for our cause when he was laid low in the soil of a foreign country."

Robert Brown Elliott, another West Indian, was born in the Island of Jamaica. His parents came to the United States when he was young, and lived in Boston, Massachusetts. At an early age he entered the service of the United States Navy, during the Civil War in 1861, and rendered distinguished service therein. At the close of the war he settled in Charleston, S. C., and took an active part in the reconstruction of that State in its admission to the Union, in conformity to the 13th, 14th and 15th Amendments of the Constitution. He was a member of the Convention of that State which formulated the new Constitution (the organic law of the State), until 1895, when a new Constitution was formed for the express purpose of disfranchising the colored voter, retaining as it does all other fundamental doctrines of government contained in the old. He rose in his profession as a lawyer to great distinction, having being elected in 1876 Attorney-General of the State. He was acknowledged as one of the best constitutional lawyers in the State, and his legal arguments and debates in many important constitutional questions adorn the pages of the Law Reports of the State. His practice before the Supreme Court was marked with the highest legal ability.

He was also an astute politician and good statesman. He was elected a member of the House of Assembly in 1868, and soon rose to the distinction of Speaker of that branch of the Assembly. He was twice elected member of Congress from South Carolina, and but for the envy and

jealousy arising from his nativity, would have been chosen a United States Senator. He was appointed Special Agent of the Treasury of the United States by Hon. John Sherman, Secretary of the United States Treasury, being one of but two colored men who ever received such distinction. He was a chairman of the State Central Committee of the State of South Carolina for several years, and practically was political chief manager of the Republican party of the State, of which he was a member.

As a parliamentarian, he had no superiors among his race, and few, if any, among the white race. He was an orator of rare ability. He was elected to Congress twice from his State, and distinguished himself in the House of Representatives in his reply to Hon. Alexander Stephens, ex-Vice-President of the Confederacy, in his speech on the Civil Rights Bill. This speech ranks among the ablest ever delivered in Congress, for diction, legal acumen and oratory, and will be an everlasting memorial of the statesmanship, courage and fidelity to both country and race interests.

Here are a few of the pungent literary expressions made by him in his speech on the Civil Rights Bill delivered in the United States Congress in 1874 in reply to Hon. Alexander H. Stephens, of Georgia, Vice-President of the Confederacy, who opposed such legislation:

"In the events that led to the achievement of American Independence, the negro was not an inactive or unconcerned spectator. He bore his part bravely upon many battle-fields; although uncheered by that certain hope of political elevation, which victory would secure to the white man. The tall granite shaft, which a grateful State has reared above its sons who fell in defending Fort Griswold against the attack of Benedict Arnold, bears the name of Jordan Freeman and other brave men of the African race who there cemented with their blood the corner-stone of



HON. ROBERT B. ELLIOTT, M. C.
Jamaica. SOUTH CAROLINA.

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your Republic. * * * Let him lend his influence, with all his masterly ability, to complete the proud structure of legislation which makes this nation worthy the great declaration which heralded its birth, and he will have done that which will most nearly redeem his reputation in the eyes of the world, and best vindicate the wisdom of that policy which has permitted him to his seat upon this floor."

Mr. Elliott had an extensive law practice throughout the State of South Carolina. He had as law partners D. Augustus Straker, ex-Circuit Court Commissioner of Detroit, Mich., and the well known prominent attorney, T. McCants Stewart, now of Hawaii.

Rev. Joshua B. Massiah, M. A., son of John B. Massiah, of Bridgetown, Barbados, who was called "Count Massiah" on account of his wealth and high standing in social circles, left his native land when a very young man and came to the United States. He entered the General Theological Seminary, N. Y., as a theological student and attained high rank in his studies especially as a Hebrew student. He was ordained a minister of the American Protestant Episcopal Church, and soon after took charge of a cure in New Jersey, and another in Cario, Ill., and now is rector of St. Matthew's P. E. Church in Detroit, under the auspices of the benevolent and much loved Bishop Davies of the Michigan Diocese.

Rev. Massiah is noted as a church executive. He has established one of the most beautiful churches of interior decoration and orderly and intelligent church membership in Detroit. He has attained high standing in his church for scholarly ability and effective church work. He is looked upon as a churchman of strict construction and tendency of High Church ceremonies.

In the summer of 1891 Rev. Massiah visited England, and as a representative of the work of the American Church among the colored people of the States, received marked

distinction at the hands of the English clergy, having enjoyed the distinction of preaching in the historic pulpit of St. Paul's Cathedral, London. He also preached in many of the other leading churches in England and America.

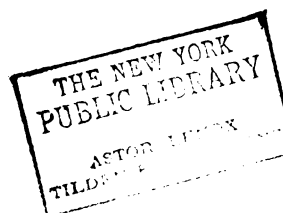
Gabriel L. Ford, a native of Barbados, came to the United States in 1867, and began work as a school teacher in Frankfort, Kentucky. He afterwards entered Howard University as a law student, and graduated in 1872. He was a good debater, logical and terse, and gave promise of success in the practice of his profession. He was a musician of much promise, and taught vocal music in the Musical Department of the University. He became the victim of pulmonary trouble, and died soon after his graduation.

Nathaniel Evanson King, also a native of Barbados, who came to the United States at the same time with the writer, taught school in Frankfort, Kentucky, under the auspices of the Protestant Episcopal Church. He, after two years' service as a school teacher, entered Howard University Medical Department, and graduated as a physician with high honors. He did not begin the practice of his profession, but entered the service of the United States Treasury Department as a clerk. He rose to distinction in his grade, passing several civil service examinations, through which he received promotion. He died of pneumonia, and his death was mourned by his numerous friends. He was a bosom friend of the writer, with whom he grew up in childhood, and whose place is yet unfilled in his affection.

C. W. T. Smith, a native of Bermuda, also entered the Medical Department of Howard University at the same time with Dr. King, and graduated with great distinction and merit, for his excellence in his studies. He is now a practitioner of high standing and ability in his native country, counseled and advised with by the most prominent of his profession in the island.



REV. J. B. MASSIAH,
Rector St. Matthew's P. E. Church,
Barbados. DETROIT, MICH.



James Davis, also a native of Barbados, studied medicine in Howard University, and afterwards finished his studies in a Toronto College of Medicine. He afterwards took up his abode in Demerara, South America, and became a distinguished physician in her Majesty Queen Victoria's service. His brother, Joshua Davis, who was also a student of medicine in Howard University, returned to Barbados before graduating, and died there.

Samuel King, a brother of N. E. King, M. D., a native of Barbados, came to the United States a few years after his brother, and learned the trade of printer. He was employed in the United States Printing Department at Washington, D. C., and proved himself a most capable artizan. He was beloved by all who knew him for his courteousness in manners, urbane disposition and talent. He, too, became the victim of consumption, and returned to his native home, where he died among his friends and relatives. He lives fresh in the memory of all his friends.

Rev. W. B. Derrick, D. D., a native of Antigua, is one of the most distinguished West Indians in the United States at the present time. At an early age he entered the service of the United States Navy, and served with credit.

He afterwards entered the ministry of the African Methodist Church, in which service he has grown into distinction and honor. He has had charge of one or more of the principal churches of the connection, notably Bethel A. M. E. Church in the City of New York. He served as Secretary of Foreign Missions of this connection and enlarged the fund far beyond any of his predecessors. He was twice a candidate for the office of Bishop, and was elected at the quadrennial conference held in Wilmington, Delaware, by the largest vote of any other candidate; two others having been also elected. He is a man devoted to the highest and best welfare of his race, and has engaged in public affairs to the end of protecting the rights of his people, whenever

assailed. He is a popular and brilliant orator, carrying captive his audience by his brilliancy in language and emotion of spirit. He has been engaged in many political campaigns, and in New York was generally consulted as the leader of his race in that State by the National Campaign Committee, thus bringing him in contact with the leading men of the Nation. He is brave and courageous in his views, and resents with effective force race discriminations and other injustices, on account of color, made against him or any of his race. He is of a most dignified carriage, looking every inch both a leader and a high priest. He is of pleasant manners and interesting in his conversation; is a man of learning, experience and ability. He is a public lecturer on rare topics, and is considered one of the foremost churchmen in the Methodist connection, leaning towards the American Episcopal Church in his church garb and ceremonies.

There are many other West Indians who have adopted the United States as their future home, who have in a measure made their mark among their fellowmen of the colored race.

Dr. Robert Stimpson is another colored West Indian who has made his mark in the United States. He was born in Jamaica, and is at the time of writing about 29 years of age. He attended the public school in his native land, also the University of Kingston, Jamaica, from which latter he graduated in 1890. He then began the study of pharmacy in the general hospital at Kingston, and attained considerable experience both in the preparation of medicine and nursing of the sick, and in 1892 graduated as a pharmacist at the head of his class of fellow graduates, most of whom were white. In 1894 he left Jamaica and came to America. He began his study to be a doctor of medicine in the Bishop University at Montreal, Canada, taking the complete course, and graduating with high honors at the close of his studies. He came to Detroit and began the practice of his



REV. WM. B. DERRICK, D. D.,
Bishop, A. M. E. Church.
Antigua. FLUSHING, N. Y.

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profession. His manners were gentle and his conduct upright. Although somewhat slow of speech, he was well-informed in general, and deeply interested in American life. His practice showed marked increase in a short time, and was not confined to those of his own race, having several white patients.

This liberality of feeling among the white people of Detroit was in great contrast with the conduct of the white race in other portions of the country, and the writer readily acknowledges of being the beneficiary of such good feeling in his own person. But this feeling is rapidly subsiding, it is said, because the progress of the negro is too rapid. This is not to be readily believed, and time can only prove the same.

At the time of the Hispano-American war, colored persons immune from yellow fever and the diseases prevalent in Havana, Porto Rico and other places, the scene of warfare, were eagerly sought out, not only as soldiers, but as doctors, nurses and other attendants. Hon. Hazen S. Pingree, Governor of the State of Michigan, appointed Dr. Stimpson assistant surgeon of the 33rd and 34th Michigan Regiments with military rank as captain. Dr. Stimpson went to Santiago with his regiment. His service and efficiency as a surgeon was highly complimented by the Governor and others over him. He is now in Porto Rico in the regular army as one of its surgeons, receiving a good salary.

He was the first colored physician appointed from the North to practice among the white regiments, and the satisfaction he gave to all concerned disproves much of the big bear prejudice used by the enemies to the colored citizen to obstruct his progress. Such prejudice does not thrive well in Michigan, at least did not in the past ten years. A sentiment to "let the negro alone" is now the rule, and the past willingness to help him climb upwards is continued

Now what is the remedy for this condition? The lessons of the Egyptian Revolution ought to be heeded by nation or race who would oppress the Negro on account of his race or color. I have always believed that, even in the United States, where we are in a small minority, such minority is a majority with God, in the cause of oppression and wrong. I do not counsel revolution in arms. I believe that the rights of the Negro everywhere upon the face of the globe will never be secured until he himself seeks to protect them, and neither wait or call upon others to do so.

The Negro has fought, in more than a half of century of freedom, and for rights of suffrage, to have shown greater progress in political and industrial advancement than he has done. That he has not done so is because he is handicapped by condition, political and material. He has left essentials to combat with non-essentials. In Barbados, I am informed, that color prejudice is to be found among the Negro race of people themselves. This is a cancer in the development of this race everywhere, and will more effectually destroy it among other races, than all the opposition shown. This is not an inherent evil, but one of environment. It was not evident in the early settlement of the English people in these islands, but such has grown under the immigration and intercourse of peoples from the States, such as commercial agents and the like, who reside in these islands. Color prejudice is the Upas tree of civilization. Whoever rests under its umbrage is infected by its poison. The practice of discrimination is to be found in hotels and other public places, and even in some of the churches, as I am informed. The elbowing of the Negro out of political station is also carried on. Out of 187,000 population, of which 10,000 only are white, not more than a half dozen negroes are to be found in the General Assembly. Wages are so low that it is impossible for the laborer to

save enough from his earnings so as to own his home. I again ask, what is the remedy. I answer, the need of co-operation in government. The Negro too readily submits to be governed instead of co-operating in government. There should be political organization to resist, not only colonial wrongs, but foreign class intervention, oppression and discrimination, in civil and political matters, relating to their interest. Let them remember that their destiny is in their own hands to be secured by their own exertion.

As I have already stated, the staple product of the island is sugar, manufactured from the sugar cane; but there is also manufactured starch from the arrow-root. Aloes is also cultivated, glance-pitch, called also "manyak," is found in the island, and is shipped to foreign shores. American capital is said to be developing a crude petroleum, found in the Scotland District of the island.

Each parish has control of the funds raised by taxation within its boundary. Such fund is used for repairing roads, poor relief, sanitary and parochial purposes.

The Legislative Department of the island is vested in two bodies—the General Assembly, elected by the people, and the Legislative Council, nominated by the Crown. The latter is a sort of Upper Chamber or Senate. The Upper House members are nominated for life.

The educational status of the island is regarded as good. The number of schools is 189. Number of teachers 189, with salaries from \$12 to \$40 per month.

Teachers are appointed by the Board of Education. The average attendance upon schools for 1895 was 14,442.

Codrington College and Harrison College, formerly Harrison School, are two institutions of higher learning. The former is fast declining for the want of means to support it, while the latter is becoming an institution of renown, its students often reaching the high position of wranglers of Oxford and Cambridge.

There are in the island three colored lawyers and ten

white, seven colored doctors and thirty-seven white at this time of writing. There are four daily journals published in Bridgetown, the capital city, viz., "Bulletin," "Herald," "Advocate" and "Tribune." Personal knowledge leads me to state that the "Bulletin" and "Advocate" are the most advanced. The "Bulletin" especially is edited with vigor and terseness, in a clear, logical style, comprehensive views and marked ability in debate. Its editor, I. Drayton, is an eminent journalist of wide knowledge and scholarly attainments.

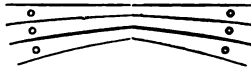
The island is so completely under the control of the Crown as to be free of political parties. The Home Government may be, is the government of the colony, and expresses its political expression. Independence, however, is sought by the people at the polls and on the hustings, but wealth and Crown station generally prevail. If the native colonists were better organized along the lines of local self-government, better results would be reached. The consent of government is the true foundation for all just government.

But a just view of all things concerning the Windward Islands can only be obtained by a trip to these islands. Let the reader take the steamer "Madiana" of the Quebec line, and leave all cares behind. Secure a state room, in which you will have all comfort, room enough to sleep, to roll out of berth when the sea is rough, kick, pray or sing as your condition permits. Two hundred feet of fore deck, as clean as a parlor floor in a well-kept house, a most orderly crew, no swearing or fighting, an ideal captain (Robert Frazer), whose place can never be better filled, if as well, and happiness is within your reach. When you shall have first reached St. Thomas, and meandered along the shores of the various islands, which I have attempted to describe in the foregoing pages,—seen the beauty of their forests, their lofty mountains, the brilliant flowers, the abundant forest trees, the canefields, the cocoanut, the

banana, guava, bread fruit, cashua mango, sour apple, orange, lemon and lime, all provided for man's delight and happiness, you must, as others have said before you, declare this to be the region of paradise, which was created for man in his innocence, and in which he should live contented and happy.

The colored men and women to be found in these islands are of an average, superior to most of their race to be found elsewhere. Their hospitality, and politeness, not to be mistaken for subserviency, is proverbial, and which even Mr. Froude concedes in one breath, and then covers with contumely in the next, because of innate hate of the race.

Take it all in all, a trip to the Windward Islands is better than a trip to Europe, in point of health, for the tropics are the great tonics of nature in their general warmth, produced by the trade winds, and to-day well nigh free from fever through modern sanitation, which is constantly on the increase in these islands. But far above all is the opportunity in these regions to study man, not in his ancient greatness in crypt or statuary, music, painting or science, but in his present development, which may attain the highest standard in the Carribee Isles at no distant day.



CHAPTER IV.

ANNEXATION OF THE ISLANDS TO THE UNITED STATES OF AMERICA OR CONFEDERATION AMONG THEMSELVES.

This subject has caused, of late, much comment and inquiry; and diversified opinions have been given thereon.

The question is, whether the annexation of the West Indies, and the islands lying in the Atlantic, should be annexed to the Republic of the United States of America? Many and varied are the reasons given pro and con. The geographical situation of these islands makes them, by reasonable induction, a part of the Western Hemisphere. This gives to them, by reason of contiguity, a relationship; the less with the greater, or, rather, a part included in the whole.

Discovery and conquest, purchase and transfer, have all contributed to the possession of these islands by various powers. England, France, Spain and Denmark have all held one or more of them in their possession, as dependencies. This control has diversified the social, religious, political and industrial features of the colonies. Men and women have become distinct in their tastes and pursuits, despite the homogeneity of their racial origin.

England owns the larger portion of these islands, and has governed them according to her tradition and form of government.

A monarchical form of government has planted itself within them, with all of its forms of law, its courts and methods of administration.

For nearly one hundred years these influences have been at work, and have established a class of people, dis-

tinctly English in their lives and manners, even though all are not governed by Great Britain, as may be seen of the population of St. Thomas, a Danish possession; St. Martin, a Dutch possession, and Martinique and Guadaloupe, French possessions.

In most of these islands, English life and manners, and the English language, prevail, and the business and commerce of these islands are carried on, influenced and directed by English civilization.

The material resources of these islands are prodigious, awaiting development. No great amount of capital has ever been expended in any of them in industrial or commercial progress. Instead of being the calf, fed and nurtured by the cow, the mother country, these islands have been in the condition of the cow, milked for the maintenance of the husbandman, who, after milking, turns his benefactor loose to graze anew until further benefactions are needed.

Benefactions, not in the sense of being voluntary gifts for support, but extractions for said support. This condition as thus summarized has existed for nearly two hundred years, with varied and temporary changes; meanwhile a new form of government has grown up. "The divine right of kings" has received a new construction, and the rights of man a new impetus and broader meaning.

The Republic of the United States of America has been established upon the cardinal principles declared in its Declaration of Independence from Great Britain, viz: "That all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty and the pursuit of happiness. That to secure these rights governments are instituted among men deriving their just powers from the consent of the governed; that whenever any form of government becomes destructive of these ends it is the right of the people to alter or abolish it, and to institute new government, laying its

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Were these islands affected by this political change in the Western hemisphere? The answer is found in the sentiment of the colored and white. During my visit to these islands I had the opportunity to hear the views entertained by the colonists concerning their condition and the causes. Chief among these was the form of government and its effects. A large portion of the colonists consider that crown control hampers them in their progress and produces a stagnation in industrial and commercial progress. They cast a wistful eye upon the United States, and admire its representative form of government, under which its people have prospered industrially and commercially to so great an extent.

They view Canada with its autonomy, and say it is preferable to dependency. They review their own condition for the past sixty years, and discontent and unrest are the baneful results, and although many still adhere to the mother country with a filial loyalty, yet a large portion desire a change, and in this desire look to annexation to the United States as an effective remedy.

It is true, that inasmuch as these islands are largely populated with colored people, who form more than seventy per cent of the entire population, and who have enjoyed the right of freedom and civil equality, which is greatly restricted to their brethren in the United States; yet they see the signs of political and social civic changes, daily occurring in the States, and look forward to a better state of affairs in a short time, as education, morality and industry

progress among their fellow men of color in the United States, and a more harmonious relationship exist between the races, by means of mutual and commercial interest between the black and white races. They observe the progress made by their race in the United States since emancipation from slavery, in which time the Afro-American has filled positions of trust and honor, in the legislative, executive and judicial departments of the Government, either State or National, in larger measure than themselves, and during a shorter time since their emancipation from thralldom; save in point of educational privileges and intellectual attainment. They recount the thirty-five years in the States in which the Afro-American has had to accumulate wealth and are astonished at the accumulation of property and money, as compared with the West Indian of color, of longer duration in the opportunities of freedom and civilization. They recognize the denial of full and equal enjoyment of civil rights among their brethren in the States, but regard an influx of themselves among those of their brethren in the States who suffer the disadvantages of slavery, as an effective factor in bringing about such changes as would improve the condition of both.

The West Indian enjoys more largely his civil rights than the Afro-American, and becomes, by contact with the more advanced race of white people in the colonies, in industry and commerce, the laws of industrial progress and civil government, a more advanced citizen.

These are some of the views summarized, as entertained by a large proportion of the colored people of these islands. The white race of people in these islands look from a different and other standpoint concerning annexation with the United States.

They view the industrial and commercial condition of the islands as effected by the policy of the home government as stagnating instead of vivifying and strengthening.

They look upon a standing army within the confines of these islands as useless expense, and if necessary, only so to coerce obedience of laws and forms of government which do not meet the consent of the governed. They view with alarm the steady decrease of capital, and the corresponding increase of labor, idle and unproductive. The existence of but few manufactures in these islands minimize industrial labor. The large peasantry in each island, with a low rate of wages and little or no stimulus to agricultural pursuits, save the planting of the sugar cane, which has of late become most unprofitable, arising chiefly from the beet root sugar competition, all produce unrest and threaten revolution sooner or later. The Anglo-Saxon, as well as the creole of these islands, look around and see the possibilities of these islands in natural products. They behold mountains covered perennially with thick forests which have stood for centuries unutilized. They believe that in the bowels of this portion of the earth lie gold, silver, iron and coal, and possibly precious stones, and they ask themselves what is needed, and the answer comes back: You want Yankee energy; Yankee push. In short, you want annexation to the most progressive form of government the world has ever seen, viz: the United States of America.

But what has the United States to say to this proposition? Is it desirable, and if desirable are there any national and international obstructions which stand in the way? Of late, any attempt at increasing the territory of the United States, on the ground of the same being contiguous or near territory to the Republic, has given rise to a discussion of the Monroe doctrine. The gist of the famous doctrine of the Republic is well known to be the assertion that no foreign power shall encroach upon any of the governments of the South American portion of the continent and establish their form of government, especially monarchical, either

by conquest, occupancy or purchase. The reason for this is that the Republic of the United States deems it best for the welfare of all the people, that a republican form of government should be established in the new world, and that at least no encroachment should be made upon American territory, which in its character menace the republican form of government of the United States. Whether this may be considered ultra vires of the national power, is to be considered by the statesman and jurist. It nevertheless presents itself on all occasions when territory lying contiguous to the United States is to be annexed or is sought to be encroached upon by foreign power. It does not affect annexation.

The recent attempt to annex the Hawaiian Islands to the United States, the civil war in Cuba, the attempt made to secure Hayti as an American possession during the administration of President Grant, and the present administration, also the attempt to purchase the Island of St. Thomas from Denmark, have all in their time given rise to much discussion.

The annexation of Hawaii rests upon this ground, namely: It is within the western hemisphere, and the desirability to extend a republican form of government within said territory, and the prevention of any other form of government being established is promotive of its general welfare.

The idea prevalently held, that large American interests being held by American-born citizens or of American descent, in those islands, should be protected by the United States, has no foundation in the Monroe doctrine.

The question that interests all fair-minded people most in regard to the annexation of Hawaii is, does the same emanate from a majority of the people voluntarily, or is it by force and intrigue? Let those well versed in the circumstances which have brought about a change in the

government of Hawaii answer. Its commercial relationship with the United States, like that of the West Indies, show a desirability for annexation to the United States. It will develop native industry, and protect and advance American commerce.

Its possession will be a strategic defense for the United States, and when obtained as a just measure of sovereign policy, is justifiable. But politics ought to be divorced from such an exalted question and international rights maintained and the rights of man preserved.

The like sentiments are entertained by a large portion of our people concerning the Island of Cuba. It is said it ought to be annexed to the United States. The war between the United States and Spain, whereby Cuba has been obtained by conquest, presents the question of annexation, or independence. Cuba belonged to Spain and could not be taken from her, save only by conquest, purchase, or delivered over to her by the sovereign voice of the people as an independent government. But in spite of these legal features, the sentiment still prevails that Cuba should be annexed to the United States, and the higher idea of its contiguity and the "greatest good to the greatest number" asserts itself beyond all other considerations. It is, then, with this latter view that we shall discuss the desirability of annexing all of the West Indies to the United States.

These islands are near to the United States. They are not barren deserts, but lands of prodigious resources. Their commerce with the United States is of an extent desirable to be preserved. Their exports are needed by the United States, and their imports from us are worthy of being maintained. I do not believe that beet-root sugar will ever be an adequate and sufficient substitute for cane sugar. Subsidies will not last forever.

From a commercial standpoint, the annexation of the West Indies can only be considered as mutually beneficial.

The famous reciprocity treaty inaugurated by the late Senator James G. Blaine, of the United States, proved itself, when in force, to be a valuable means of drawing these countries and others nearer to the United States than any other process, and at the same time maintaining that necessary protection to our products and manufactures without the ever ready irritating tariff question interfering. It is undeniable that the West Indies produce many articles of commerce not produced within the United States, and it is equally a fact that much of our exports are needed by the colonists for subsistence. Reciprocity of trade under such a condition is the highest protective tariff consistent with mutual commercial safety and protection.

It is practical free trade without loss of self-preservation. If this be true, how much more would annexation produce greater benefit to the United States?

But it is said that the United States is not willing to enter into complications with Great Britain concerning her colonies, and that annexation would produce such. This is true, unless annexation was voluntary and with the mutual consent of the two great powers. The United States undoubtedly does not desire to interfere with the possession of the colonies by Great Britain; but it is also true that the colonies are in a state of unrest and dissatisfaction as to their political and commercial status. They recognize their stagnate condition. They look around them and see not only the prosperity of the United States and their people, and even Canada with her form of government, but by comparison see how poor the colonies are. They need capital. They need the measures and system of producing capital, and they ask themselves from what source they can obtain these. The people of the colonies are industrious, and year by year they pour into the crown treasury millions of dollars without any compensating benefit in return or an adequate nature. They help to maintain a standing army in

prepare for war.

Such has been the activity of thought of some change in government, that but a few years ago the people of the Island of Barbadoes conceived the idea of confederating the Windward Islands into a sort of parliamentary government. It is only at these times that Great Britain seems to inquire into the condition of her colonies and their needs, and then she throws them a toy, as to a child, to appease them. These people, men of color especially, in these colonies, who, if a wider opportunity was provided, would rise in the scale of industry, commerce, science, art and literature, and would prove themselves fitted for the highest functions in government, instead of living and dying in obscurity and undevelopment because of the conservative form of government—want a change. But it is said the United States is not in the business of paternalism. It is true that the United States is in the business of establishing everywhere, and promoting, her form of government for the people the world o'er. It is therefore interested in the colonies and their form of government. But to revert to the question of confederation.

The following extracts from "The West Indian Civil Rights Guardian," a newspaper printed and published in Barbadoes during the time in which the confederation of the West Indies was attempted, will best elucidate public opinion. On this topic, says this journal:

"We rather purpose for the time being to look at the question from a West Indian point of view and to consider what obligations we should incur and what disadvantages we might expect from such federation. We must not for-

get that if we would have the West Indies enjoy the advantage of being regarded as integral portions of the British Empire, and not as mere dependencies, we must clearly recognize the responsibilities we should thereby assume."

Just here it is well to explain, that at this time the question of an imperial federation, whereby the sovereignty of the crown was to be maintained, and the colonies given a representation in parliament, thus destroying in a measure the present local self-government possessed by the Islands of Barbadoes, was generally discussed.

"But the West Indies," continues "The Guardian," "can never secede from their allegiance to England (except in some eventuality to throw themselves into the arms of the United States.) * * * The British West Indies, not including British Guiana and British Honduras, comprise an area of 12,145 square miles, and have a population which in 1881 was 1,215,644 and has considerably increased. * * * At present the scope of our West Indian political ambition is altogether too narrow. Too little interest in the large affairs of the Empire is felt by us—for the simple reason that we have no voice in them. A great widening of our political views and enlargement of our ideas and aims will surely follow our being placed on the same level of responsibility and privilege as Englishmen resident in the mother country. * * * The race of mixed English and African descent, which form the bulk of population of these colonies is thoroughly capable of developing into a people fully conscious of the value of such privilege and responsibility. * * * And it were well that the ablest men of this (the African) race should have the opportunity of asserting its political capabilities before the whole world. It is not alone in the West Indies that this mixed race will have to be reckoned with. * * * We would only say further that all the people of these islands ask is, fair,

CONSTITUTIONAL CRISIS OF 1876.

The first murmuring of the storm may be detected as far back as the year 1866, when we find the Duke of Buckingham selecting Mr. Rawson as Governor, with instructions to bring about the confederation of the Windward Islands. A change of ministry, with Lord Granville as the Secretary for the Colonies occurred. He followed in the footsteps of his predecessor regarding the Colonies, and retained Mr. Rawson as his agent. The plan proposed was to convert the Legislature of the island into what Governor Rawson was pleased to call "Combined Parliament," to consist of fifteen elective men and fourteen nominees. It was the settled policy of the English Government to bring about the Confederation of the Windward Islands, and that they regarded the establishment of single chambers, in which the Crown should have a majority in Barbadoes, Grenada and Tabago. To this scheme, successfully foiled by the energetic people of Barbadoes, this argument is well alleged: "We assert emphatically the claim of the West Indian, whether of unmixed English descent, or of mixed English and African blood, or men of pure African blood, the fullest right of self-government, and the fullest measure of British citizenship to which his intelligence entitles him. We should be ranked on the same plane of political responsibility and privilege as our fellow citizens in England and the great self-governing Colonies."

The following is a strong answer to the fears of many of the Anglo-Saxon race concerning the mixed races and the black of these islands to assimilate with Anglo-Saxon civilization. One of this race, T. Law.

Gaskin, Esq., thus writes: "We ask that the franchise should be open to all who care to have it, but we would see that only those obtain it who deserve to have it. * * *

The experiment successfully tried (meaning an educational or property qualification, or either) might be found to give the clue to the solution of the race difficulty in South Africa and elsewhere. Surely it is not too much to require that, before admission to the fullest rights of her citizenship, the children of great Britain's adoption who desire this distinction should prove themselves worthy to be ranked on the same level or even above the average of that of her own children thus privileged, and that they should know something of her great present and be, to some extent, qualified to enter into the larger conceptions of her probably still greater future."

These are the sentiments of one of the mixed race of the Colonies. It is representative of the sort of people that either Colonial Confederation or annexation with the United States would develop. It is a sort of people that some of our white brethren in the United States so greatly fear to bring in amalgamation with our great civilization (?) such as is seen in Greater New York, with its teeming ignorance of aliens, who swarm the shores unacquainted with the first principles of good government, inimical to our constitution, and totally incapable of how to read, write or calculate in figures. This class dominates all of our large cities, and yet for a time we survive. Could such an element as Mr. Gaskin describes to be the desirable element for confederation injure annexation of these islands to the United States?

This question of imperial federation continued to be discussed from 1868 to 1876, from time to time, with varied success by the people of the Colonies, thus showing themselves ever alive and jealous of their constitutional rights. In these discussions the Hon. Sir Conrad Reeves, Chief

"It is said that unless steps are taken soon to consolidate the great empire of which we are a part, it will eventually break up and leave the mother country standing alone, * * * and if not drawn closer to England and the rest of the British dominions, will drift towards the United States and be attracted into her political system." This was spoken in belief that Imperial Federation would be accepted by the Colonies, but the same was rejected. The Colonies wanted a different method of government, as expressed in a summary of the grounds of their grievances as made to the Parliamentary Committee on Inquiry who visited the islands. This committee, sent to the island by the home government, urged, instead of Imperial Federation, a Parliamentary Committee to sit and inquire into the justice of a colonial self-government such as would give to the elected representatives of the people a proportion of nine to six nominees to the Crown, three of whom should not be officials. Not only was the form of government then existing obnoxious to the colonists, but the corruption and injustice under the power of the Crown officers is seen in the event which led to the imprisonment of a young colored barrister, Mr. De Svezza, for contempt of court—an open violation of law and the rights of free speech. This extreme legal procedure has been described in graphic terms by that brilliant young journalist of Barbadoes, Mr. Valence Gale. He exclaims: "Give me the liberty to know, to write and to argue freely according to conscience beyond all liberties." But to return again to the main topic. This question of annexation has been uppermost in the mind of Great Britain's representatives, who expressed themselves in the following language:

"There are some persons who think that some day England will lose India and that Canada will be absorbed by

the United States. * * * Shorn of her greatness, they will be all that is left to her of her Colonial Empire, unless indeed the United States, having absorbed Canada, * * * should desire to have us under their control as part of the Western Hemisphere. * * * It may be worth England's while, therefore, to draw us closer to herself to see that we are given a fair chance to develop ourselves and acquire those habits and instincts of self-government which are so characteristically English."

This warning seems not to have been heeded, since the Colonies are still in need of enlarged opportunities and scope for the full enjoyment of their civil rights and look towards annexation to the United States as their remedy.

In 1892, Mr. T. Shepherd Little, an eminent barrister at law and a Liberal, said, in a speech on the question of Federation: "It must come to this, if the British Empire is to avoid disintegration, that there must be some great assembly of the nation in which every part of it can make itself heard; before which the smallest can lay its wants and its grievances. There are two forms of independence, the independence of separation and the independence of partnership. With the mere colonialism of the present the great self-governing Colonies cannot be expected to remain content."

I have thus far enlarged, in inserting these extracts and quotations from speeches and addresses, to show the condition of the mind of the West Indian concerning annexation, or some change of political government.

At a meeting of the National Conservative Union, held in London, England, a delegate announced that he had received a letter from a celebrity in the West Indies, in which it was predicted that before long the West Indies would seek annexation to the United States—but confederation is not to be sought because it will produce commercial, industrial and political benefits only. A higher and nobler end

does not belong.

Their accumulation of capital would be their own and not shared with another. If separate as a race we must be, say they then lest us have the opportunity to develop ourselves by ourselves, and to shape our destiny. Confederation, if not annexation, would do this for the Colonies. No longer would men of race and high intelligence be obscured by a dominant power which, though not desiring to obscure them, does so by its policy of government. In short, Confederation benefits the masses; colonization benefits the few.

Annexation or Confederation is in the air throughout the Windward Islands. A change is needed, and a change is demanded by the Colonists. It is not because England is hated or oppressive, but because the Crown policy of governing these Colonies does not keep pace with the advancement of the age and the idea of the times.

Nations or governments can no longer rely on old charters, ancient constitutions, nor even political dogma, "of which the memory of man runneth not to the contrary." Such a policy will not satisfy the progressive ideas of the latter part of the 19th century. The West Indies are older than the Republic of the United States. They have witnessed the prodigious growth of the Republic, industrially, financially, in commerce, and in art, science and literature—the genius of the government which is founded upon the consent of the governed. Its laws seek the greatest good for the greatest number, save when corruption or monopoly

thwarts the will of the law-maker. According to the constitution, neither birth nor rank effects the possibilities of all American citizens, nor regard had to color or race, nationality or religion.

But self-government for the Colonies will not be voluntary on the part of Great Britain. It must come, if ever, on the part of the Colonies themselves. They must, in the opinion of the writer, first Confederate and form a central government, capable of acting in relation to and with some other independent power. If annexed to the United States, they would probably enter the Union, first as territories of the Confederated Windward Islands of the United States. In any event they must have a form of government capable of contracting with a foreign power.

The advantages to be derived from this changed condition are two-fold and mutual. The Colonists thereby will improve their condition under different laws, greater privileges, wider opportunities and increased scope for industry and wealth. It is far better that these advantages come to the Colonists through their own action than the action of those who may have come among them and establish a status by number, industry and wealth, and then carry off the prize themselves. The American white man of Yankee progress is a search light among the people of the civilized world. The Hawaiian Islands are a lesson in this respect.

Annexation would also be of great benefit to the United States. In 1896 the import of sugar from the West Indies was in value \$4,758,596, while our export to these islands was \$8,734,158. American industry and capital would develop the cane sugar industry so that a beet root sugar development, not yet shown to be of any great advantage to our commerce, would be unnecessary. The mineral resources would be developed, agriculture would be extended, and the many products indigenous to the Colonies would be

available to ourselves. The Colonists speak our language, and are largely possessed of modern civilization. Some people say the negroes are superstitious, and Mr. Froude dwells upon this accusation to show their unfitness for introduction with the civilization of the white race. These people are no more superstitious than the early settlers of New England, who burnt their fellows as witches in the establishment of a creed or religion, and much less so than the Hawaiians whom we have annexed to us. The educational qualification of the colored people of the Windward Islands is far poorer than that of a majority of the poor whites of the same region. The stigma of the ignorance of the colored people, so menacing to good government and alleged as an excuse for all the wrongs and barbarities exercised toward them, and stated to be an increased element of disadvantage in the proposed relationship of the two races is not to be found in the Colonies. It is known that 90 per cent of the people of the Colonies are among the best and most comprehensively educated people. England, with all her faults, never fails to provide educational facilities for all her people in every colony and in every region where her flag floats. The worship of the true God and the spread of knowledge are among her admitted activities.

There is but one thing left for consideration, and that is the known prejudice which exists between the two races, black and white, in the United States.

I have no hesitancy in saying that this is rapidly passing away in the United States, and in a quarter of a century hence will be well-nigh wiped out. Prejudice against the colored man of the United States is a relic of slavery. It was born in its midst, and reared under its influences. In proportion as the old ideas disappear, the old prejudice will also disappear. Slavery has created a mental discipline of thought of the white race concerning the negro that the



WEST INDIAN GROUP,

Rev. I. N. Durant, D. D.

Dr. W. T. C. Smith.

Young Colored Maiden.

Dr. N. E. King.

S. E. Brewster.

THE
PUBLISHED
ASTORIA
TILLY

new era of freedom must dispel. The Anglo-American knew the negro only as a slave. In this condition he was, undoubtedly, socially, mentally, industrially and commercially inferior to the white race. He had no political status, no representation, no voice in the government. He was not considered among those necessary to give consent to be governed. This naturally produced the erroneous belief that he was inferior to his white fellow citizen. His manhood rights were overlooked. His race status was the only measure of his civil rights.

The annexation of the Windward Islands would produce a new element, create new thought, assert new relationship, as the effect of slavery is well-nigh wiped out among the people of these islands. Moreover I regard the United States in moral obligation, bound to promote its principles of freedom and equality, whenever and wherever it can among the people of the earth, and to introduce its form of government among those desiring to accept it. Such is the basis of the late war with Spain.

The annexation of the West Indies may be regarded among the progressive political ideas of the present age. Great Britain has too much elsewhere to do to concern herself with these territories, and they would be of advantage to the United States, at least, as coast defenses in time of war. And yet with many the question is, Cui bono?



A BRIEF SKETCH OF TRINIDAD.

Trinidad is one of the Windward Islands, and lies north of the Orinoco river.

The Governor of the island is Sir Napier Broome, K. G., M. G., whose salary is £500 per annum. The island is governed by a Council of nine officials, and eleven unofficial members, all nominated.

This island has an area of 1,754 square miles, with a population estimated at 227,215.

There are 190 schools in the island, having 20,601 pupils; these schools are chiefly supported by the government grant of £27,482. There are also many private schools, and a principal institution of learning known as the "Queen Royal College," having about seventy-five students, with a Roman Catholic annex, of 174 students.

Of the total area of Trinidad, which is 1,120,000 acres, about 426,948 of these acres have been sold, and are under cultivation. The sugar cane plantations occupy 58,500, cocoa and coffee, 95,000, ground provisions, 12,000, coconuts, 14,000, pasture, 10,000 acres.

The island contains one large pitch-lake leased to an American company, and from which 99,191 tons of asphalt were taken in 1894. There are 54 miles of railway, whose receipts in 1894 were £60,057. There are 690 miles of telegraph. There is a colonial bank with a note circulation of £135,000, a government savings bank, and a police corporation of 531 members.

The sugar product of this island has been largely superseded by the cultivation of cotton and tobacco.

In 1894 the exports were as follows: Sugar, £598,010; cocoa, £587,564; molasses, £42,088. Imports: Flour, £135,783; rice, £130,791; cotton and other cloths, £347,466; meat, pickled, etc., £72,025.

The capital of Trinidad is Port of Spain, a town laid out in streets at right angles, each in ready view of the other. This town was entirely destroyed by fire in 1895, and one, writing of the event to the author says: "There were fortunately, at the time, both an American and a British man-of-war, in port, which rendered inestimable services in extinguishing the flames. Conspicuous were the endeavors of the American crew in their skill in use of dynamite in destroying certain buildings, and thus arresting the spread of the flames."

The population of this island is mixed, being both white and black, the latter predominating in numbers. There are also a goodly number of Portuguese and Chinese; also the East Indian, more commonly described as a class, as "coolies." These people largely comprise the laboring class of the island, especially in field labor on the cotton and sugar cane plantations. They work for low wages, live cheaply, and economize to the extent of being parsimonious. Their chief diet is rice. They eat but little meat, and their apparel is of an inexpensive kind of cloth.

This mode of working and living put coolie labor in direct competition with the agricultural laboring class of negroes who regard them as they are, viz: aliens, and debased competitors of labor.

The industries of this island are not numerous. Sugar cane and cocoa are the staple products. The former has greatly declined, as in the other islands, and attention is turned towards the orange grove and the banana product.

The colored people are better represented in the government of Trinidad than in any other of the Windward Isles. The Receiver-General, Solicitor-General, Assistant Register

of the Supreme Court, Deputy Marshal, Chief Clerk of Customs, are all colored men in the Civil Service, and hold their office, having passed examination for same under the Civil Service rules provided for applicants to said office.

Many colored men are merchants and owners of dry and wet goods stores.

Most of the doctors and practising lawyers are colored men, graduates of English universities. The Roman Catholics have one colored priest.

The two largest engineer shops in Trinidad are owned by colored men. Druggists, artisans and mechanics are numerous among the colored citizens.

This island abounds in the fruits of the tropics, such as the orange, banana, mango, pineapple, custard apple, golden apple, belle apple, sapodilla, etc.; all of which may be seen growing in the Royal Botanic Garden of Port of Spain.

There are several good hotels, such as the Family Hotel, Queen's Park Hotel. All in all, this island is one of the foremost of the Windward Islands in point of industry, wealth and the recognition of the colored race within its borders, in the functions of government. The colored citizen is intelligent, active, courageous, and of good character. Less prejudice against race or color is seen in Trinidad than in many other of these isles, and less discontent is heard as to this government; yet the citizens are fully alive to their rights, and the rights of their brethren in the sister islands, as has been described in former pages of this work.

Trinidad was originally called by the Caribs "Jere," meaning the land of humming birds, of which there are numerous species through the island.

Besides Port of Spain, which is the chief town, there are also the towns of San Fernando, St. Joseph and Arina.

The Island of Tobago was annexed to Trinidad Janu-

ary 1, 1889, and is administered in part by the government of said island. The culture of tobacco and cotton have been recently introduced in the island.

JAMAICA.

This island is referred to not as one of the Windward Islands, but as one of the largest of the West Indies, and of great importance in regard to its commerce with the civilized world. The information concerning it, Trinidad and Hayti has been gathered both by historical research and through the kindness of Fitzgerald Duncan King, a young man, now a medical student of Howard University, Washington, D. C., and formerly a resident of Trinidad, occupying an important post in the government printing office of Port of Spain in said island. To him is chiefly due my information concerning Trinidad and Jamaica, and for which I take great pleasure in returning him my thanks, as this addenda renders a more complete rounding up of the brief history of these islands, and affords the reader a more comprehensive knowledge of them than my limited trip covers. I did not visit Trinidad, Tobago, Jamaica, and Hayti, and the description of these islands is added to afford a better knowledge to the reader of the West Indies in general.

Jamaica is one hundred miles west of Hayti and ninety miles south of Cuba. It is governed by a Governor assisted by a Privy Council and a Legislative Assembly, partly elected by the inhabitants, who are citizens, and partly nominated by the crown, as the other islands of the West Indies are governed. Its area is 4,200 square miles. Attached to Jamaica and considered a part of it, are Turks Island, Caicos, Caymon, Pedro and Cayo. Turks and Caicos Islands are in area 224 square miles, making a total of 4,424 square miles.

The population of Jamaica, like that of the other West

Indies, is mixed. The total population is over 600,000, of which 14,602 are white; colored or half-breed, in number, 121,955; black, 488,624; East Indian, 10,116; Chinese, 481; the remainder is not classified.

The capital of Jamaica is Kingston. The religion of the people is mixed, there being Protestant English, Church of Scotland, Roman Catholic, Methodist, Presbyterian and Baptist Churches within its borders.

There are 962 Government Schools, having a membership of 164,552 children of from five to fifteen years of age, and an average attendance of 62,587. The crown grants for the support of these schools, \$47,886. There is also a Government Training College for teachers, a High School, and a number of denominational and industrial schools.

The island is one of great industrial pursuit. A large portion of the island is under cultivation, there being in 1894 under cultivation 677,152 acres, 177,497 under tillage and 499,655 under pasturage, 31,555 acres of sugar cane, 22,423 coffee, 17,297 bananas, 9,061 cocoanuts, 1,315 cocoa ground, provisions 94,716, Guinea grass 123,881, common pasture and pimento 32,378.

The Island of Jamaica has 11,942 miles of railway open, yielding in receipts over \$73,823 annually. There are 140 miles of telegraph. Raw sugar exported in 1894 was in value \$239,210; rum, \$147,478; coffee, \$356,734; fruit, \$428,886.

These figures give some idea of the Island of Jamaica, its people, government and industries.

HAYTI.

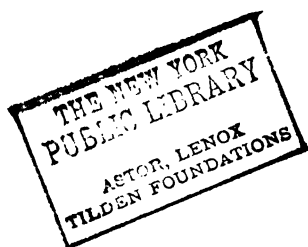
Hayti is situated at the entrance to the Gulf of Mexico, and is one of the four greater Antilles.

It is in extent 140 miles in breadth, and about 400 miles in length, and lies in latitude 19 degrees north.

The climate is salubrious, the soil fertile, and the scenery



TOUSSAINT L'OVERTURE.
Haytien General and Patriot.



magnificent comprising mountains of prodigious altitude and plains of vast extent. The temperature is variable and many rivers traverse the country. In the interior are several small but beautiful lakes. Its natural resources are many and great. It possesses mines of gold and silver, copper, iron and precious stones.

This country, the scene of the Negro's highest achievement, in self-government, skill and bravery in war, and industry in the time of peace, was discovered on the 6th December, 1492, by Christopher Columbus, while voyaging from the east westward in solution of his theory that land was in the Western as in the Eastern Hemisphere.

At the time of this discovery, the natives were in a rude and barbarous condition. Like all people removed from the theater of civilized life, the native Haytian was unacquainted with the modes of civilization or its industries, and soon became a prey to the Spanish invader. Columbus represents them to the Spanish court as people of feeble understanding, but hospitable and honest to a degree, greater than the civilized Spaniard. The tyranny exercised over them by Spanish rule grew until it became past forbearance, when after several unavailing means for the amelioration of their condition, they revolted from French misrule and oppression, into whose hands they had fallen under the peace of Ryswick in 1697, and achieved their independence under Toussaint L'Overture, the Haytian soldier, statesman and patriot. There never has lived a Negro who has shown greater ability and talent, greater courage, more heroic sacrifice for the good of his brethren than Toussaint L'Overture. His life is an example of self-advancement, in learning, honor and virtue, in habits, and a morality which has never been excelled. He was merciful and slow to anger, forgiving his enemies no sooner than he had conquered them.

In Hayti there are three distinct classes of people, more so than in other of the West Indies. There are whites, blacks and mulattoes, who are sometimes called "men of color," to distinguish them from pure blacks.

In France there was a society of people who were opposed to the existence of slavery in the West Indies. They are known as "Amis des Noirs," or friends of the blacks. Like the "Abolitionists" of America, they sought after the freedom of the slave, in halls of legislatures, at the forum and in the market place, and continued their labors amidst great opposition, until they achieved the emancipation of the West India slaves in Hayti, the 20th of August, 1790. On this day the National Assembly of France proclaimed the declaration of rights, which gave to every inhabitant the possession of equality of rights, so beautifully portrayed in the Declaration of American Independence to be the right to life, liberty and the pursuit of happiness, inalienable save by the Creator, who gave them.

The Haytian Republic is an independent government. Its rulers are all men of color, the blacks prevailing. The religion is chiefly Roman Catholic, but Protestantism has established itself under the auspices of the Episcopal Church, through the agency of Bishop Holly, one of the most learned divines of the age, a ripe scholar and one having great pride in his race. The A. M. E. Church has also established itself in this island.

Hayti abounds in the fruits of the tropics, and is yearly growing in commercial prosperity. It is subjected to internal dissensions, which greatly disturb the stability of the government. The wise ruling of the late President Hippolyte greatly strengthened the Haytian Government and secured its respect among the civilized nations of the earth.

The people of Hayti are cultured and educated as a class, learned in the law of government, and of great literary

attainments. There is also a low and unlettered class, somewhat superstitious, but in no wise the brutal and idolatrous people described by Mr. Froude.

I believe the Haytian Government destined to great advancement and prosperity. It is honest, it is courageous, it is sound in principle and form of government. It only differs in color. It is the Negro's pioneer in self-government. Its men are patriots and statesmen, within whose powers and wisdom all its future possibilities lie.

BERMUDA.

The following description, by request of the author, was furnished him by his friend and early companion, Dr. C. W. Smith, M. D., a native of Bermuda and a practitioner of high standing in his profession in the island. Due credit is therefore given for same:

Lying in a southeasterly direction from Cape Hatteras and about 625 miles distant, is a beautiful collection of islands discovered by Juan Bermudez in the year 1515, when on a voyage from Spain to Cuba with a cargo of hogs in a Spanish vessel named *La Garza*.

The Spaniards indifferently named these islands *La Garza* from the ship, and *Bermuda* from the captain. The latter name is now used.

Philip II. granted the island to Ferdinand Camelo, a Portuguese, who formally landed in 1543 and took possession, but did not settle on the islands. On a prominent cliff on the southern shore of the island are the initials of his name, the year and a cross carved by him.

In 1593, one Henry May, when returning to the West Indies, was shipwrecked near Bermuda. A small boat and a hastily formed raft, enough to carry 30, was the only refuge for their crew of more than 50 persons. In the rush for existence May succeeded in getting in the boat, with

which the raft was towed until twilight the following day, when they reached the shore tormented with thirst.

They found the island covered with a continuous forest of cedar. When the storm ceased they obtained from the wreck tools, rope and much other material, built a vessel and took passage in her to Newfoundland, and from thence to England, where May arrived in 1594, and gave a description of the islands.

In 1609 an expedition of nine ships commanded by Sir George Somers, Sir Thomas Gates and Captain Newport, bound to Virginia, encountered a very severe storm, which so badly strained their ships that they were unable to stop her leaks. All hands labored at the pumps, the Governor and admiral taking their turns with the rest. Finding that the water continued to gain on them, they were about to give up in despair when Sir George Somers, who had watched on the poop day and night, reported land, and to their great delight all realized the welcome sight in the early dawn.

Sir George Somers and party found the islands to be the richest, healthfulest and pleasantest they ever saw. The land abounded with hogs and birds, the water with turtle and fish, which afforded excellent food for the wearied and wretched ones.

Their vessels being destroyed, they were compelled to remain on the islands, and during their stay they built two vessels of cedar, completed them, and with a good wind they sailed May 10th, 1610, and arrived at Jamestown on the 23rd. Having reached their destination and finding the place in a very destitute condition, they decided to abandon it. To this the generous and great mind of Sir George Somers did not consent. He offered to risk a return to Bermuda and there form a settlement with a view to afford supplies to the Jamestown settlement. Accordingly, on the

19th of the following month, he left Jamestown for Bermuda, and it was at this time his name was given to Bermuda, and it is to this day called "Bermuda or Somers Islands."

It was not until he had a very protracted voyage by contrary winds and storms, that he persevered and reached the islands. The voyage ended, it soon proved to be more than his advanced age, anxiety and exertions could withstand; he succumbed to death soon after his return to Bermuda. Alarmed at his untimely fate, they embalmed his body, disregarding his dying injunction ("to continue their exertions for the benefit of the plantation, and return to Virginia") and sailed for England.

Captain Matthew Somers, the nephew and heir of Sir George Somers, by relation produced an extraordinary interest in England, notwithstanding the dark impressions of the Spaniards, who, on nearing these islands encountered violent storms.

A charter having been obtained of King James I., one hundred and twenty gentlemen formed themselves into a company for the plantation of the Somers Islands.

The first ship was sent to Bermuda in 1612 with 60 emigrants, under charge of Sir Richard Moore, who was appointed Governor. He landed on Smith's Island, but soon removed to the island now known as St George, where the town was built and named after Sir George Somers. For two centuries the town remained the capital of Bermuda. Governor Moore laid the foundation for eight or nine forts for the defense of the harbor; also trained men to arms that they might defend the colony from attacks.

In 1614 two Spanish ships attempted to enter the harbor. The forts were promptly manned and two shots fired at the enemy, who, finding the island in a better state of defense than they expected, bore away.

In 1615 a survey was made of the colony, which divided the land into tribes or shares, now called parishes; the shares form the foundation of the land tenure of the island even to this day. Governor Moore, after the completion of the survey, returned to England.

Much discord and contention arose after the Governor's departure, also scarcity of food, which news having reached England, the company sent out one Daniel Tucker as Governor, who, being a stern, hard master, enforced severe measures to compel the people to work for the company. He paid the laborers a stated sum in brass coin struck by the proprietor for the purpose, having a hog on one side and on the other side a ship.

Governor Tucker had many fruit trees and plants brought from the West Indies—figs, pineapples, sugar canes, plantation and paw-paw—all of which rapidly increased. The same vessel brought the first slaves, an Indian and a Negro, into the colony. There is said to have been about 500 inhabitants in the islands during Governor Tucker's administration. Many complaints went to England of his tyrannical rule. He finally left the island of his own accord.

In 1619 the company sent out about 500 men with one Governor Butler. This raised the number of inhabitants to 1,000, which increased to 15,000 in three years later.

To this island thousands of Americans resort yearly in quest of health. It is noted for its production of the Irish potato, the onion, and what is commonly called the Easter lily, which is grown here in great numbers and shipped to the United States. Among the colored natives discontent is felt at the small representation of them by the home government.

CUBA AND PORTO RICO.

Cuba and Porto Rico, like Hayti, Jamaica and Burmuda, heretofore described, are not included in the group denominated the "Windward Islands." The writer has not visited these shores. The recent prominence given to Cuba and Porto Rico, by reason of the late Spanish-American war, admits of comment generally regarding them.

The noble and humane course of rescuing these islands from Spanish control and tyranny, has placed the United States of America high and far above any other nation in the role of civilizing influence. The future destiny of these possessions is in their own hands, and in the hands of the United States Government. The war was not waged for acquisition, and good faith should be maintained, else our glory may become our shame. The writer confesses to the belief, that annexation of all the West India Islands to the United States is a natural sequence following contiguity of territory and commercial expediency, sooner or later.

The annexation of the Philippines is borrowing trouble. Not so with these neighbors of ours. We are too near them to be separated. A protectorate, at least, with local self-government so urgently contended for by these West Indian colonies, would be mutually beneficial to both the islands and the United States. Cuba will undoubtedly receive local self-government and in the not distant future, be her own mistress. Thus one more West Indian colony will enter the arena of independent sovereignty to solve the problem of capability of self-government. Cuba is now free from religious control in civil matters. Interference with the temporalities has been a millstone around the neck of both Hayti and Cuba. But the resources, industrial and natural, and the culture and intelligence of the inhabitants are safe auguries of the future

success of these islands, unfettered by the Church and priestcraft.

The question is oft asked, Would not annexation of the West Indies to the United States solve the Negro problem in the States? In reply I say: First catch your hare before arranging for cooking him. Undoubtedly the congestion of race contact would be relieved by a field being open for unrestricted development of the Negro, and equal opportunity to progress in the march of civilization. This should be natural and not forced. The earth is the Lord's only, no portion should be set aside for class, wealth, color or rank. But the better field for development is always the question for the pioneer. I have already referred to the propriety of these colonies having men of the race in the majority, sent them as consuls and other foreign representatives. This is not only an education for the race, but fair play.

The commercial and industrial relationship between Cuba, Porto Rico and the United States, must of necessity demand greater attention in the future than the past. Who can tell to what extent this relationship will proceed? Patriotism cannot be separated from love of people and restricted to land and water, trees and fruit, horses and mules, money and houses. In conclusion, I believe the United States is unalterably so related to these islands as to determine their future destiny. England will give them up either in exchange, purchase or otherwise. The day of conquest for conquest sake only is passed. Territory when acquired must be mutually beneficial. The benefits to be derived from a closer commercial intercourse between the West Indies and the United States can best be appreciated by those visiting these islands. Sanitation of cities, and wealth derived from extending the commerce and enlarging the industries, will make these islands a garden, wherein to live is to enjoy health, wealth and happiness.


Emigration from the United States to the West Indies in quest of profitable money investment, will prove profitable if engaged in solely with that purpose. There are but few of the industries, as heretofore referred to, which stud our country as stars in the firmament, which are to be found in these islands. Manufactories, cotton-planting, steam-laundries, electric street-railways, electric lighting companies, soda water fountains, the modern architecture of buildings, public and private, brick-kilns, bookbinders, music houses, etc., are greatly needed.

But let the politician stay at home. Carpet-bag intrusion ruined the colored race in the South and produced more discord and race hatred in twenty years, than it seems it will take a century to remove. The establishment of peace between the blacks and whites will prove more beneficial than a thousand years of political office held by the few. I do not mean a peace of the sort of the lamb swallowed by the lion, but a peace of "Love ye one another as God loves us all."

CLIMATE.

The climate of the Windward Islands is well nigh invariable. There are but two seasons—the wet and dry periods of the year. These islands lie between 10 and 20 degrees North Latitude and are within the tropical region of the globe. This situation would render the climate very hot, but the trade winds modify the temperature greatly and render pleasant and enjoyable the mornings and evenings. The heat of the day commences about 10 a. m. and continues until about 4 p. m. It reaches a height of more than 100 degrees Fahrenheit, as I have before stated. The average is between 70 and 90 degrees. The rains which fall copiously upon the parched earth produce a dampness which give rise to the fevers so prevalent; also the poorly kept sanitary condition of the roads and houses. A plan

of sanitation such as is to be found in the principal cities of the United States would quickly relieve the islands of the dreaded fever. This work has been begun in many of the islands, especially Barbados, and is now commenced in Havana and Porto Rico under American control. I have no doubt that within the next ten years these latter islands will be without fever as an epidemic. Much fever is obtained by individuals who are not natives, through personal carelessness and inattention to preventives. For some time after entering these islands it is imprudent to expose one's self to the midday sun, or to become wet by the rain. The fruits of the islands, so abundant, are very tempting to strangers, and they eat to a degree of danger. The orange and banana, regarded as somewhat delicious in the States, may be bought so cheap as to induce frequent eating of them in large quantities. This disorders the liver and stomach. Frequent baths keep open the pores and prevent fever; but these should not be taken in the midday, but about 11 p. m. or early in the morning. A system of sewerage and extensive sanitation will drive out all fever from the West Indies.





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